THE ESSAIES OF Sr FRANCIS BACON Knight, the Kings Atturney Generall.

¶ His Religious Meditations.

¶ Places of Perswasion and Dissuasion. & meditationes sacræ.

Seene and allowed.

Printed at London for *Iohn Iaggard*, dwelling at the Hand and Starre betweene the two Temple Gates. 1613.

To my Louing Brother, Sir JOHN CONSTABEE Knight.

MY last Essaies I dedicated to my deare Brother, Master Anthony Bacon, *who is with God. Looking amongst my papers this vacation, I found others of the same nature: which if I my selfe shall not suffer to bee lost, it seemeth the World will not; by the often Printing of the former. Missing my Brother, I found*

you next, in respect of bond both of neere alliance, & of straight friendship and society, and particularly of communication in studies. Wherein I must acknowledge my selfe beholding to you. For as my businesse found rest in my contemplations; so my contemplations ever found rest in your loving conference and judgement. So wishing you all good, I remaine

Your loving Brother
and Friend,

FRA. BACON.

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FINIS.

ESSAIES.

I. Of Religion.

THE quarrels, and diuisions for *Religion*, were euils vnknowne to the Heathen: and no maruell; for it is the true God that is the iealous God; and the gods of the Heathen were good fellowes. But yet the bonds of religious vnitie are found to bee strengthened, as the bonds of humane

humane societie hee not dissolued. *Lucretius* the Poet, when he beheld the act of *Agamemnon* induring and assisting at the sacrifice of his daughter, concludes with this Verse;

Tantum Religio potuit suadere malorum.

But what would hee haue done, if hee had knowne the massacre of *France*, or the Powder Treason of *England*? Certenly hee would haue beene seuen times more Epicure and Atheist then hee was. Yea, hee would rather haue chosen to be one of the mad Men of *Munster*, then to haue beene a partaker of those Counsels. For it is better that Religion should deface mens vnderstanding, then their piety and charitie; retaining reason onely but as an *Engine*, and *Charlot driuer* of crueltie and

and malice. It was a great blasphemy, when the Diuell saide, *I will ascend, and be like the highest*: but it is a greater blasphemy, if they make God to say; *I will descend and be like the Prince of Darknesse*: and it is no better, when they make the cause of *Religion* descend, to the execrable actions murthering of Princes, butchery of people, and fiering of States. Neither is there such a sinne against the person of the holy Ghost (if one should take it literally) as in stead of the likenesse of a *Doue*, to bring him downe in the likenesse of a *Vulture*, or *Rauen*; nor such a scandall to their Church, as out of the Barke of Saint *Peter* to set forth the Flagge of a Barke of *Pirats* and *Assassins*. Therefore since these things are the common Enemies of humane Societie; Princes by their power; Churches by their Decrees; and all learning,

Christian,

Christian, Morall, of whatsoeuer Sect, or opinion, by their *Mercuriæ* Rod; ought to ioyne in the damning to Hell for euer, these facts, and their supports: and in all Counsels concerning Religion, the Counsell of the Apostle, would bee prefixed, *Ira hominis non implet iustitiam Dei.*

2. Of Death.

MEN feare death as Children feare to goe in the darke; and as that naturall feare in Children is encreased with tales; so is the other. Certenly the feare of death is contemplation of the cause of it, and

and the issue of; is religious: but the feare of it, for it selfe is weake. Yet in religious Meditations there is mixture of vanitie, and of superstition. You shall reade in some of the *Fryers* Bookes of Mortification, that a Man should thinke with himselfe, what the paine is, if he hath but his fingers ends pressed, or tortured; and thereby imagine what the paines of Death are, when the whole bodie is corrupted and dissolued: when many times, Death passeth with lesse paine, then the torture of a Limme. For the most vitall parts are not the quickest of sence. And to speake as a Philosopher or naturall Man, it was well said, *Pompa mortis magis terret, quam mors ipsa.* Groanes and Conuulsions, and a discoloured face, and friends weeping, and Blackes, and Obsequies, and the like, shew death terrible. It is worthy the obseruing, that there

is no passion in the minde of man so weake, but masters the feare of Death; and therefore Death is no such Enemy, when a man hath so many followers about him, that can winne the combat of him. *Reuenge* triumphs ouer Death, *Loue* esteemes it not, *Honour* aspireth to it, deliuerie from *Ignominy* chuseth it, *Griefe* flyeth to it, *Feare* preoccupateth it: nay, wee see after *Otho* had slaine himselfe, pitty (which is the tendrest of affections) prouoked many to die. *Seneca* speaketh of uicenesse: *Cogita quam diu eadem feceris; Mori velle non tantum fortis; aut miser sed etiam fastidiosus potest.* It is no leste worthy to obserue how little alteration in good spirits the approches of Death make: but they are the same till the last. *Augustus Cæsar* died in a complement, *Tyberius* in dissimulation, *Vespasian* in a iest, *Galba* with a sentence, *Septimus Seuerus* in

dis-

dispatch; and the like. Certainely, the *Stoikes* bestowed too much cost vpon Death, and by their great preparations made it appeare more fearefull. Better saith he, *Qui finem vitæ extremum inter munera ponat naturæ.* It is as naturall to die, as to be borne; and to a little Infant perhappes, the one is as painefull, as the other.

3. Of Goodnesse, and Goodnesse of Nature.

I Take *Goodnes* in this sence, the affecting of the *Weale* of men, which is, that the *Gracians* call *Philanthropia*; and the Word *humanity* (as it is vsed) is

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is a little too light, to expresse it. *Goodnesse*, I call the habite; and *Goodnesse of Nature*, the inclination. This of all vertues, is the greatest: being the Character of the *Deitie*; and without it, man is a base, mischieuous, wretched thing: ab better than a kinde of vermine. *Goodnesse* answereth to the *Theologicall* Vertue *Charity*, and admits no excesse, but errour. The *Italians* haue an vngracious Prouerbe, *Tanto buon, che val niente: So good, that he is good for nothing.* And one of the Doctours of *Italy*, *Nicholas Machiauel* had the confidence to put it in writing, almost in plaine tearmes; *That the Christian Faith had giuen vp good men in prey, to those that are tyrannicall and vniust*; Which he speake, because indeede there was neuer Lawe, or Sect, or opinion, did so much magnifie goodnesse, as the *Christian Religion* doth. Therefore

to

to auoid the scandall, and the danger both; it is good to take knowledge of the errours of an habite so excellent. Seeke the good of other Men, but bee not in bondage to their faces of fancies; for that is but facility, and softnesse; which taketh an honest mind Prisoner. Neither giue thou *Æsops* Cocke a *Gem*; who would bee better pleased and happier, if he had had a Barley Corne. The example of God teacheth the lesson truly. He sendeth his rain, & maketh his sunne to shine vpon the iust, and vniust; but he doth not raine wealth, nor shine honour and vertues vpon men equally. Common benefits are to bee communicate with all, but peculiar benefits with choyse. And beware how in making the portraiture, thou breakest the Patterne: For *Diuinitie* maketh the loue of our selues the Patterne, the loue of our Neighbours but the

Portraiture. *Sell all thou haſt and give it to the poore, and follow mee*; but ſell not all thou haſt, except thou come and follow mee; that is, except thou haue a vocation, wherein thou maieſt doe as much good with little meanes, as with great. For otherwiſe, in feeding the ſtreames, thou dryeſt the Fountaine. Neither is there onely a habite of Goodneſſe, directed by right reaſon: but there is in ſome men, euen in *Nature*, a diſpoſition towards it: as on the other ſide there is a naturall malignity. For there bee, that in their nature doe not effect the good of others: the lighter ſort of malignity, turneth but to a croſneſſe, or frowardneſſe, or aptneſſe to oppoſe, or difficilneſſe, or the like: but the deeper ſort, to enuy and meere miſchiefe. There bee many *Miſanthropi*, that make it their practiſe to bring men to the bough, and yet

haue neuer a Tree for the purpose in their Gardens, as *Timon* had. Such dispositions are the very errours *of humane Nature*: and yet they are the fittest Timber to make great Politiques of; like to knee-timber that is good for ships, that are ordained to bee tossed, but not for building Houses that shall stand firme.

4. *Of Cunning.*

WEe take *Cunning* for a finister or crooked *Wisdome*: and certainly there is a great difference betweene a Cunning man, and a

wise man: not onely in point of honesty, but in point of ability. There be that can packe the Cards, and yet cannot play well. So there are some, that are good in canuasses and factions, that are otherwise weake men. Againe, it is one thing to vnderstand persons, and another thing to vnderstand matters: for many are perfect in mens humours, that are not greatly capable of the reall part of businesse; which is the constitution of one, that hath studied men more then Bookes. Such men are fitter for practise, then for counsell, and they are good but in their owne Alley; turne them to new men, and they haue lost their ayme. So as the olde rule to know a foole from a wise man; *Mitte ambos nudos ad ignotos & videbis*; doth scarse hold for them. Euen in businesse there are some that know the resorts and fals of businesse, that cannot sinke into the

the maine of it: like a Houſe that hath conuenient ſtaires and entries, but neuer a faire roome. Therefore you ſhall ſee them finde outprettie looſes in the concluſion, but are no wayes able to examine or debate matters: And yet commonly they take aduantage of their inability, & would bee thought wits of direction. Some build rather vpon abuſing others, and as wee now ſay, putting trickes vpon them, then vpon ſoundneſſe of their owne proceedings. But *Salomon* ſaith; *Prudens aduertit ad greſſus ſuos: ſtultus diuertit ad dolos.* Very many are the differences betweene Cunning and VViſdome: and it were a good deed to ſet them downe: for that nothing doth more hurt in ſtate then that cunning men paſſe for wiſe.

5. Of Marriage and single Life.

HE that hath Wife and Children, hath giuen hoſtages to Fortune, for they are impediments to great enterpriſes eyther of vertue or miſchiefe. Certainely the beſt workes, and of greateſt merit for the publike, haue proceeded from the vnmarried, or childleſſe Men, which haue ſought eternity in memory, and not in poſterity; and which both in affection and meanes, haue maried and endowed the publike. Yet ſome there are, that

that leade a single life, whose thoughts doe end with themselues, and doe account future times, impertinences. Nay, there are some others, that esteeme Wife and Children, but as bils of charges. But the most ordinary cause of a single life, is libertie, especially in certaine selfe-pleasing and humorous mindes, which are so sensible of euery restriction, as they will goe neere to thinke their Girdles and Garters to bee bonds and shackles. Vnmarried men are best Friends; best Masters; best Seruants; not alwaies best Subiects; for they are like to runne away: and almost all fugitiues are of that condition. A single life is proper for Church-men. For Charitie will hardly water the ground, where it must first fill a poole. It is indifferent for Iudges and Magistrates. For if they bee facile and corrupt, you shall haue a seruant fiue times worse

then a V. Vife: For Souldiers, I finde the Generals commonly in their hortatiues, put men in mind of their VViues, and Children: and I thinke the deſpiſing of marriage, amongſt the Turkes, maketh the vulgar Souldiour more baſe. Certainelie, Wife and Children are a kind of diſcipline of humanity: and ſingle men are more cruell and hard hearted: good to make ſeuere Inquiſitours. Graue natures led by cuſtome, and therefore conſtant, are commonly louing Husbands: as was ſaide of *Vliſſes*; *Vitulam prætulit immortalitati.* Chaſte VVeomen are often proud and froward, as preſuming vpon the merit of their chaſtitie. It is one of the beſt bonds both of chaſtity and obedience in the Wife; if ſhee thinke her husband wiſe; which ſhee will neuer doe, if ſhee finde him iealous. Wiues are yong mens miſtreſſes; Companions for middle age;

age; and old mens nurſes. So as a man may haue a quarrell to marry when hee will; but yet he was reputed one of the wiſe men, that made anſwere to the queſtion: *When a Man ſhould marry?* A young man not yet, an elder man not at all.

6. Of Parents and Children.

THE ioyes of *Parents* are ſecret, and ſo are their greeſes and feares: they cannot vtter the one, nor they will not vtter the other. Children ſweeten labours, but they make miſfortunes more bitter: They increaſe the cares of

of life, but they mittigate the remembrance of Death. The perpetuity by generation, is common to Beasts; but memory, merit, and Noble workes, are proper to men. They that are the first raisers of their House, are most indulgent towards their Children; beholding them, as the continuance, not onely of their kinde, but of their worke; and so both Children and Creatures. The difference of affection in Parents towards their seuerall Children, is many times vnequall; and sometimes vnworthy: specially in the Mother; as *Salomon* saith; *A wise sonne reioyceth the Father, but an vngracious Sonne shames the Mother.* A man shall see where there is a house full of children, one, or two of the eldest respected, and the yongest made wantons; but in the middle, some that are as it were forgotten; who neuertheless proue the best.

beſt. The illiberalitie of Parents in allowance towards their Children, is an harmefull error: makes them baſe; acquaints them with ſhifts, makes them ſort with meane company; and makes them ſurfeit more when they come to plenty. And therefore the proofe is beſt, when men keepe their authority towards their children, but not their purſe. Men haue a fooliſh manner, both Parents, Schoole-maſters, and Seruants, in creating and breeding an emulation betweene Brothers, during child-hood, which many times ſorteth to diſcord when they are men, and diſturbeth families. The *Italians* make little difference betweene Children and Nephewes, or neere Kinſfolke: But ſo they bee of the Lumpe, they care not, though they paſſe not through their owne body: and to ſay truth, in nature it is much a like matter, in ſo much,

that

that wee see a Nephew sometimes resembleth an Vnkle or a Kinsman, more then his owne Parent, as the blood happens.

7. Of Nobility.

IT is a reuerende thing to see an ancient Castle or building not in decay: or to see a faire timber tree sound and perfect: How much more to behold an auncient Noble Family, which hath stood against the Waues and weathers of time. For new Nobility is but the act of power; but ancient Nobility is the act of time. The first raisers of *Fortunes* are commonly more vertuous, but lesse innocent then

then their descendants. For there is rarely rising, but by a commixture of good and euill Arts. But it is reason the memory of their vertues remaine to their posterities, and their faults die with themselues. *Nobility* of Birth commonly abateth industry: and hee that is not industrious, enuieth him that is: Besides, Noble persons, cannot goe much higher. And hee that standeth at a stay when others rise, can hardly auoide motions of enuy. On the other side Nobility extinguisheth the passiue enuy in others towards them; because they are in possession of *Honor*: and *Enuy* is as the sun beames, that beate more vpon a rising ground, then vpon a leuill. A great *Nobility* addeth Maiesty to a *Monarch*, but diminisheth power; and putteth life and Spirit into the people; but presseth their fortunes. It is well when nobles are not too great

for

for *Soueraignty*, not for *Iuſtice*; and yet maintained in that height, as the inſolency of inferiors may bee broken vpon them, before it come on too faſt vpon the Maieſty of *Kings*. Certainly *Kings* that haue able men of their Nobility, ſhall finde eaſe in imploying them; and a better ſlid into their buſineſſe: For people naturally bend to them, as borne in ſome ſort to command.

8. Of Great Place.

MEn in great Place, are thrice Seruants: Seruants of the Soueraigne, or State; Seruants of Fame, and Seruants of buſineſſe. So as they haue

haue no freedome, neither in their persons, nor in their actions, nor in their times. It is a strange desire to seeke power, and to loose liberty: or to seeke power ouer others, and to loose power ouer a mans selfe. The rising vnto place is laborious, and by paines men come vnto greater paines; and it is sometimes base, and by indignities men come to dignities: The standing is slipperie; and the regresse is eyther a downefall, or at least an *Eclypse*; which is a melancholly thing. Nay, retire men cannot when they would, neither will they when it were reason; but are impatient of priuateneſſe, euen in age and sickeneſſe, which require the shaddow. Certainly, great persons had neede to borrow other mens opinions, to thinke themselues happy: For if they iudge by their owne feeling, they cannot finde it; but if they thinke with themselues, what

what other men thinke of them, and that other men would faine bee as they are, then they are happie as it were by report, when perhaps they finde the contrary within; for they are the first that finde their owne griefes, though they be the last that finde their owne faults. Certainelie, men in great fortunes are strangers to themselues, and while they are in the puzzle of businesse, they haue no time to tend their health, either of body or mind. *Illi mors grauis incubat, qui notus nimis omnibus, ignotus moritur sibi.* In place there is licence to doe good and euill; whereof the latter is a curse; for in euill the best condition is, not to will; the second not to can. But power to doe good, is the true and lawfull end of aspiring. For good thoughts (though God accept them) yet towards men are little better then good dreames; except they bee put in act, and that

cannot

cannot be without power & place, as the vantage and commanding ground. Merit is the end of mans motion; and conscience of merit is the accomplishment of mans rest. For if a man can in any measure bee partaker of *Gods theater*, he shall likewise be partaker of *Gods rest*. *Et conversus Deus vt aspiceret opera quæ fecerunt manus suæ vidit quod omnia essent bona nimis*, and then the *Sabbath*. In the discharge of thy place, set before thee the best examples, for imitation is a Globe of precepts. And after a time, set before thee thine owne example, and examine thy selfe strictly, whether thou didst not best at first. Reforme without bravery or scandall of former times and persons, but yet set it downe to thy selfe, as well to create good precedents, as to follow them. Reduce things to the first institution, and observe wherein, and how, they have degenerate;

nerate; but yet aske Counsell of both times; of the Ancient time what is best; and of the latter time what is fittest. Seeke to make thy course regular, that men may know before hand what they may expect; but be not too positiue, and expresse thy selfe well when thou digressest from thy rule. Preserue the rights of thy place, but stirre not questions of Iurisdiction: and rather assume thy right in silence and *de facto*, then voice it with claimes, and challenges. Preserue likewise the rights of inferiour Places; and thinke it more honour, to direct in chiefe, then to be busie in all. Imbrace and inuite helpes and intelligence, touching the execution of thy place; and do not driue away such as bring thee information, as medlers, but accept of them in good part. The vices of authority are chiefly foure: *Delayes, Corruptions, Roughnesse,* and

and *Facility*. For Delayes, giue eaſie acceſſe; keepe times appointed; goe through with that which is in hand, and interlace not buſineſſe, but of neceſſity. For Corruption, doe not onely bind thine owne hands, or thy Seruants hands that may take, but binde the hands of them that ſhould offer. For Integritie vſed doth the one; but Integritie profeſſed, and with a manifeſt deteſtation of bribery, doth the other. And auoid not onely the fault, but the ſuſpition. Whoſoeuer is found variable, and changeth manifeſtly, without manifeſt cauſe, giue ſuſpicion of corruption. A Seruant or a fauourite if hee bee inward, and no other apparant cauſe of eſteeme, is commonly thought but a by-way. For Roughneſſe it is a needleſſe cauſe of diſcontent: Seuerity breedeth feare, but roughneſſe breedeth hate. Euen reproofes from authority,

rity, ought to be graue and not tan-ting. As for facility, it is worse then bribery; for bribes come but now and then, but if importunity, or idle respects leade a man, hee shall neuer be without. As *Salomon* saith; *To respect persons is not good; for such a man will transgresse for a peece of bread.* It is most true that was anciently spoken; *A place sheweth the Man*: and it sheweth some to the better, and some to the worse. *Omnium consensu capax imperij nisi imperasset*, saith *Tacitus* of *Galba*: but of *Vespasian* he saith; *Solus imperantium Vespasianus mutatus in melius*: Though the one was meant of sufficiency, the other of manners and affection. It is assured signe of a worthy and generous Spirit, whom Honour amends. For honour is, or should bee the place of *Vertue*; and as in Nature things moouc violentlie to their place; and calmely in

their

their place; so Vertue in Ambition is violent, in authority setled and calme.

9. Of Empire.

IT is a miserable state of mind, to haue few things to desire, and many things to fear: and yet, that commonly is the case of Kings; who being at the highest, want matter of desire; which makes their mindes the more languishing, and haue many representations of perils and shaddowes, which makes their mindes the

leſſe cleare. And this is one reaſon alſo of that effect, which the Scripture ſpeaketh of; *That the Kings heart is inſcrutable.* For multitude of iealouſies, and lacke of ſome predominant deſire, that ſhould marſhall and put in order all the reſt, maketh any mans hart hard to find, or ſound. Hence commeth it likewiſe, that Princes many times make themſelues deſires, and ſet their hearts vpon toyes; ſometimes vpon a building; ſometime vpon an order; ſometimes vpon the aduancing of a perſon, ſometimes vpon obtaining excellency in ſome Art, or feate of the hand: and ſuch like things, which ſeeme incredible to thoſe that know not the principle: *That the minde of man is more cheered and refreſhed by profiting in ſmall things, then by ſtanding at a ſtay in great.* Therefore great and fortunate Conquerours in their firſt yeeres,

yeeres, turne melancholy; and superstitious in their latter, as did *Alexander* the Great, and in our memory *Charles* the fifth, and many others. For hee that is vsed to goe forward, and findeth a stop, falleth out of his owne fauour. A true temper of gouernement is a rare thing: For both temper and distemper consist of contraries. But it is one thing to mingle contraries, another to interchange them. The answere of *Apolonius* to *Vespasian* is full of excellent instruction. *Vespasian* asked him, *What was* Neroes *ouerthrow?* Hee answered; *Nero could touch and tune the Harpe well: But in gouernment sometimes hee vsed to winde the pinnes too hie, and sometimes to let them downe too lowe.* And certaine it is, that nothing destroyeth authority so much, as the vnequall and vntimely interchange of pressing power

and relaxing power. The wiſedome of all theſe latter times, in Princes affaires, is rather fine deliueries, and ſhiftings of dangers and miſchiefes when they are neere, then ſolid and grounded courſes to keepe them aloofe. But let men beware how they neglect and ſuffer matter of trouble to bee prepared: for no man can forbid the ſparke, nor tell whence it may come. The difficultneſſe in Princes buſineſſe are many times great, but the greateſt difficulty, is often in their owne minde. For it is common with Princes (ſaith *Tacitus*) to will contradictories. *Sunt plerunq; Regum voluntates vehementes & inter ſe contrariæ.* For it is the ſolecciſme of power, to thinke to command the ende, and yet not to endure the meane. *Princes* are like to the heauenly bodies, which cauſe good or euill times; and which haue much veneration, but

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no test. All precepts concerning Kings, are in effect comprehended in those two remembrances, *Memento quod es homo*, and *Memento quod est Deus*, or *Vice Dei*: The one bridle their power, and the other their will.

10. *Of Counsell.*

THE greatest trust between man, is the trust of giuing counsell. For in other confidences men commit the parts of their life, their Lands, their goods, their child, their credit, some particular affaire. But to such as they make their counsellors, they commit the whole: by how much the more they are obliged to all

Faith

faith, and integrity. The wiſeſt Princes neede not thinke it any diminution to their greatneſſe, or derogation to their ſufficiency, to rely vpon Counſell. God himſelfe is not without: but hath made it one of the great names of his bleſſed *Son*, *The Councellour Salomon* hath pronounced; that *In Counſell is ſtability*. Things will haue their firſt or ſecond agitation; if they be not toſſed vpon the Arguments of counſell, they will bee toſſed vpon the waues of *Fortune*; and be full of inconſtancy, doing, and vndoing, like the reeling of a drunken man: *Salomons* Son found the force of Counſell, as his Father ſaw the neceſſity of it. For the beloued Kingdome of God was firſt rent & broken by ill Counſell; vpon which Counſell there are ſet for our inſtruction, the two markes, whereby bad Counſell is for euer beſt diſcerned, that it was

young

young Counsell for the persons, and violent counsell for the matter. The ancient times doe set forth in figure, both the incorporation, and inseparable coniunction of Counsell with *Kings*; and the wise and pollitick vse of Counsell by *Kings*: the one, in that they say *Iupiter* did marrie *Metis* (which signifieth Counsell.) So as Soueraignty or Authority is married to Counsell. The other in that which followeth; which was thus: They say after *Iupiter* was maried to *Metis*, she conceiu'd by him, and was with child, but *Iupiter* suffered her not to stay till she brought forth, but eate her vp; whereby he became with child, and was deliuered of *Pallas*, armed out of his head. VVhich monstrous fable containeth a secret of *Empire*: How Kings are to make vse of their Counsell of State. That first they ought to refer matters to them, which is the first

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begetting, or impregnation; but when they are elaborate, moulded, and shaped in the Wombe of their Counsell, and grow ripe, and ready to be brought forth; that then they suffer not their Counsell to goe thorow, with the resolution and direction, as if it depended on them, but take the matter back into their owne hand, and make it appeare to the World, that the decrees and finall directions (which because they come forth with prudence, and power, are resembled to *Pallas* armed) proceeded from themselues: and not onely from their authoritie, but (the more to adde reputation to themselues) from their head and deuice. The inconueniences that haue bin noted in calling & vsing counsell, are three. First, the reuealing of affaires, whereby they become the lesse secret. Secondly, the weakning of the authoritie of Princes, as if they

they were leſſe of themſelues. Thirdly, the danger of being vnfaithfully counſelled, and more for the good of them that counſell, then of him that is counſelled. For which inconueniences, the Doctrine of *Italie*, and practiſe of *France*, hath introduced *Cabenet* Counſels, a remedy worſe then the diſeaſe. But for ſecrecy, Princes are not bound to communicate all matters withall Counſellours, but many extract and ſelect. Neither is it neceſſary, that he that conſulteth what hee ſhould doe, ſhould declare what hee will doe. But let *Princes* beware that the vnſecreting of their affaires come not from their ſelues. And as for *Cabenet* Counſell, it may bee their *Mot*, *Plenus rimarum ſum*. One futile perſon, that maketh it his glory to tell, will doe more hurt, then many that know it their dutie to conceale. For weake-

ning of authority, the fable sheweth the remedy; neither was there euer Prince bereaued of his dependances by his Counsell, except where there hath beene either an ouer-greatnesse in one, or an ouer-strict combination in diuers; for the last inconuenience that men will counsell with an eye to themselues. Certainely, *Non inueniet fidem super terram*, is meant of the Nature of times, and not of all particular persons. There bee that are in nature faithfull and sincere, and plaine and direct, not crafty and inuolued. Let Princes aboue all, draw to themselues such natures. Besides Counsels are not commonly so vnited, but that one keepeth Sentinell ouer another. But the best remedy is, if *Princes* know their Counsellors, as well as their Counsellors know them, *Principis est virtus maxime nosse suos*. And of the other side, Counsellors should

not

not be too speculative into their Soueraignes person. The true compo-sition of a Counsellor, is rather to bee skilfull in their Masters busines, then in his nature: For then hee is like to aduise him, and not to feede his humor. It is of singular vse to *Princes*, if they take the opinions of their Counsell, both separately and together. For priuate opinion is more free, but opinion before others, is more reuerent. In priuate, men are more bold in their owne humours; and in consort, men are more obnoxious to others humours. Therefore it is good to take both, and of the inferiour sort, rather in priuate to preserue freedome; of the greater rather in consort, to preserue respect. It is in vaine for Princes to take Counsell concerning matters: if they take no Counsell likewise concerning persons. For all matter are as dead Images, and the life-

life of the execution of affaires resteth in the good choise of persons. Neither is it inough to consult concerning persons, *Secundum genera*, as in an *Idea*, or Mathematicall description, what kinde of person should be: in *Individuo*, for the greatest errours & the greatest indgements are shewed in the choyce of *Individuals*. It was truely said, *Optimi Consiliarij mortui*. Bookes will speake plaine, when Counsellours blanch. Therefore it is good to be conuersant in them, specially the Bookes of such as themselues haue beene Actors vpon the Stage.

II. Of Dispatch.

Affected dispatch is one of the most dangerous things to businesse

fineſſe that can bee. It is like that which the Phyſicians call predigeſtion, or haſty digeſtion, which is ſure to fill the body full of Crudities and ſecret ſeedes of diſeaſes. Therefore meaſure not Diſpatch by the times of ſitting, but by the aduancement of the buſineſſe. It is the care of ſome onely to come off ſpeedily for the time, or to contriue ſome falſe periods of buſineſſe, becauſe they may ſeeme men of Diſpatch. But it is one thing to make ſhort by contracting; another by cutting off: and buſineſſe ſo handled by peeces, is commonly protracted in the whole. I knew a wiſe man had it for a by-word, when hee ſaw men haſten to a concluſion; *Stay a little, that wee may make an end the ſooner.* On the other ſide, true Diſpatch is a rich thing: For time is the meaſure of buſineſſe, as Money is of Wares: and buſineſſe is bought

as a deare hand where there is ſmall diſpatch. Giue good hearing to thoſe that giue the firſt information in buſineſſe; and rather direct them in the beginning, then interrupt them in the continuance of their ſpeeches: For hee that is put out of his owne order, will goe forward, and backwards, and bee more tedious by parcels, then hee could haue beene at once. But ſometimes it is ſeene, that the *Moderator* is more troubleſome, then the *Actor*. Iterations are commonly loſſe of time; but there is no ſuch gaine of time, as to iterate often the ſtate of the queſtion. For it chaſeth away many a friuolous ſpeech, as it is comming forth. Long and curious ſpeeches are as fit for diſpatch, as a Robe or mantle with a long traine, is for race. Prefaces, and paſſages, and excuſations, and other ſpeeches of reference to the perſon, are great waſtes

waſtes of times, and though they ſeeme to proceede of modeſty, they are brauery. Yet beware of being too materiall, when there is any impediment, or obſtruction in mens will. For preoccupation euer requireth preface: like a fomentation to make the vnguent enter. Aboue all things, order and diſtribution is the life of Diſpatch: ſo as the diſtribution bee not too ſubtill: For hee that doth not diuide, will neuer enter well into buſineſſe; and hee that diuideth too much, will neuer come out of it cleerely. To chuſe time, is to ſaue time, and an vnſeaſonable motion is but beating the ayre. There bee three parts of buſineſſe; the preparation, the debate, or examination, and the perfection. Whereof if you looke for diſpatch, let the middle onely be the worke of many, and the firſt and laſt the worke of few. The proceeding

pon ſome what conceiued in writing, doth for the moſt part facilitate Diſpatch. For though it ſhould be wholly reiected, yet that Negatiue is more pregnant of a direction, then an indefinite; as Aſhes are more generatiue then duſt.

12. Of Loue.

Loue is the Argument alwayes of *Comedies*, & many times of *Tragedies*. Which ſheweth well, that it is a paſſion generally light, and ſometimes extreame. Extreame it may well bee, ſince the ſpeaking in a perpetuall *Hyperbole*, is comely in nothing, but *Loue*. Neither is it meerely in the phraſe. For whereas it hath been well ſaid, that the *Arch-flatterer* with whom

whom all the petty-flatterers haue intelligence, is a Mans selfe, certainely the louer is more. For there was neuer proud man thought so absurdly well of himselfe, as the Louer doth of the person loued: and therefore it was well said, that it is impossible to loue, and to be wise. Neither doth this weakenesse appeare to others onely, and not to the party loued, but to the loued most of all, except the loue bee reciproque. For it is a true rule, that Loue is euer rewarded either with the reciproque, or with an inward and secret contempt. By how much the more men ought to beware of this passion, which loseth not onely other things, but it selfe. As for the other losses, the Poets relation doth well figure them: That he that preferred *Helena*, quitted the gifts of *Iuno* and *Pallas*. For whosoeuer esteemeth too much of amorous affection, quitteth both

riches and wisedome. This passion hath his flouds in the very times of weakenesse; which are great prosperity, and great aduersity (though this latter hath beene lesse obserued.) Both which times kindle Loue, and make it more feruent, and therefore shew it to be the Child of folly. They doe best that make this affection keepe quarter, and seuer it wholly from their serious affaires and actions of their life: for if it checke once with businesse, it troubleth Mens fortunes, and maketh Men, that they can no wayes bee true to their owne ends.

13. *Of Friendship.*

THere is no greater Desert or Wildernesse then to bee with-

out

out true Friendes. For without Friendſhip, ſociety is but meeting. And as it is certaine, that in bodies inanimate, vnion ſtrengtheneth any naturall motion, and weakeneth any violently motion: So amongſt Men, Friendſhip multiplieth ioyes, and diuideth griefes. Therefore whoſoeuer wanteth fortitude, let him worſhip *Friendſhip*. For the yoke of *Friendſhip* maketh the yoke of *Fortune* more light. There bee ſome whoſe liues are, as if they perpetually plaid vpon a ſtage, diſguiſed to all others, open onely to themſelues. But perpetuall diſſimulation is painefull; and hee that is all *Fortune*, and no *Nature*, is an exquiſite *Hireling*. Liue not in continuall ſmother, but take ſome friends with whom to communicate. It will vnfold thy vnderſtanding; it will euaporate thy affections; it will prepare thy buſineſſe. A man may keepe

a corner of his mind from his friend, and it bee but to witnes to himselfe, that it is not vpon facility, but vpon true vse of friendship that he imparteth himselfe. Want of true friends, as it is the reward of perfidious natures; so is it an imposition vpon great fortunes. The one deserue it, the other cannot scape it. And therefore it is good to retaine sincerity, and to put it into the reckoning of *Ambition*, that the higher one goeth, the fewer true Friends hee shall haue. Perfection of Friendship is but a speculation. It is friendship, when a man can say to himselfe, I loue this man, without respect of vtility. I am open hearted to him, I single him from the generality of those with whom I liue; I make him a portion of my owne wishes.

14. Of Atheisme.

I Had rather beleeue all the Fables in the *Legend*, and the *Alcaron*, then that this vniuersal frame is without a mind. And therefore God neuer wrought Myracle to conuince Atheists, because his ordinary works conuince them. Certainely, a little *Philosophie* inclineth mans minde to *Atheisme*, but depth in *Philosophy*, bringeth men about to Religion. For when the minde of man looketh vpon second causes scatteted, sometimes it resteth in them; but when it beholdeth them confederate, and knit

knit together, it flies to prouidence, and *Deitie*. Most of all, that Schoole which is most accused of Atheisme doth demonstrate Religion. That is, the Schoole of *Leucippus*, and *Democrites*, and *Epicurus*. For it is a thousand times more credible, that foure mutable Elements, and one immutable fifth Essence, duely and eternally placed, neede no GOD: then that an Army of infinite small portions or seedes vnplaced, should haue produced this order, and beauty, without a diuine Marshall. The Scripture saith; *The Foole hath said in his heart, there is no God.* It is not said, *The Foole hath thought in his heart.* So as he rather saith it by rote to himselfe, as that he would haue, then that hee can throughly beleeue it, or to be perswaded of it. For none denie there is a God, but those for whom it maketh, that there were no God. *Epicurus* is charged that he

did

did but dissemble for his credits sake, when he affirmed there were blessed natures, but such as enioyed themselues, without hauing respect to the gouernment of the VVorld. Wherein they say, he did temporize, though in secret, hee thought, there was no God. But certainely hee is traduced; for his words are Noble and Diuine. *Non Deos vulgi negare profanum, sed vulgi opinionis Dijs applecare profanum.* *Plato* could haue said no more. And although hee had the confidence to deny the administration; hee had not the power to deny the nature. The *Indians* of the West, haue names for their particular Gods, though they haue no name for God: as if the Heathens should haue had the names, *Iupiter, Apollo, Mars, &c.* But not the word *Deus*; which shewes yet they haue the notion, though not the full extent. So that against Atheists,

theists, the most barbarous Sauages, take part with the subtilleſt Philoſophers. They that deny a God, deſtroy mans Nobility. For certainely, Man is of kinne to the Beasts, by his body; and if hee bee not of kin to God by his Spirit, hee is a baſe and Ignoble Creature. It deſtroyes likewiſe magnanimity, and the raiſing of humane nature. For take an example of a Dogge, and marke what a generoſitie and courage hee will put on, when he findes himſelfe maintained by a Man, which to him, is inſtead of a God, or *Melior natura*: Which courage is manifeſtly ſuch, as that Creature, without that confidence of a better nature then his owne, could neuer attaine. So man when hee reſteth and aſſureth himſelfe vpon Diuine protection and fauour; gathereth a force, and faith, which humane nature in it ſelfe could not obtaine.

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Therefore as *Atheisme* is in all respects hatefull: So in this, that it depriueth humane nature of the meanes to exalt it selfe aboue humane frailtie. As it is in particular persons, so it is in Nations. Neuer was there such a State for magnanimity as *Rome*. Of this State, heare what *Cicero* saith; *Quam volumus licet P. Conſ. nos amemus, tamen nec numero Hiſpanos, nec robore Gallos nec calliditate Pœnos, nec artibus Græcos, nec denique hoc ipſo huius gentis & terræ domeſtico, nativoque ſenſu Italos ipſos & Latinos; ſed pietate, ac Religione, atque hac vnâ ſapientiâ quod Deorum immortalium numine omnia regi gubernarique perſpeximus, omnes gentes, Nationeſq; ſuperauimus.*

17. *Of Superstition.*

IT were better to haue no opinion of God at all; then such an opiō as is vnworthy of him, for the one is vnbeliefe, the other is *Contumely*; and certainely Superstition is the reproach of Deity. *Atheisme* leaues a Man to sense, to Philosophy, to naturall piety, to lawes, to reputation, all which may bee guides to vertue, though Religion were not: but superstition dismounts all these, and erecteth an absolute Tyranny in the minde of men. Therefore *Atheisme* did neuer perturbe States; for it makes men wary of themselues, as looking no further: and we see the times

times inclined to *Atheisme*, as the time of *Augustus Cæsar*, and our owne times in some Countries, were, and are, ciuill times. But Superstition, hath beene the confusion of many States: and bringeth in a new *Primũ Nobile* that rauisheth all the Spheres of gouernment. The master of Superstition is the people: and in all superstition, wise men follow fooles; and arguments are fitted to practise, in reuersed order. There is no such Atheist, as an Hypocrite, or Impostor: and it is not possible, but where the generality is superstitious, many of the leaders are Hypocrites. The causes of *Atheisme* are, diuisions in Religion, scandall of Priests; and learned times, specially if prosperous; though for diuisions, any one maine diuision, addeth zeale to both sides; but many diuisions introduce *Atheisme*. The causes of superstition are

are the pleasing Ceremonies: the excesse of outward holinesse, the reuerence of traditions, the Stratagems of Prelats for their owne ambition and lucre, & barbarous times, specially with calamities, & disasters. Superstition without this vaile, is a deformed thing, for as it addeth deformity to an Ape, to bee so like a man: so the similitude of superstition to *Religion*, makes it the more deformed. And as wholsome meate corrupeth to little Wormes; so good formes and orders, corrupt into a number of petty obseruations.

16. *Of Wisdome for a Mans selfe.*

AN *Ante* is a wise Creature for it selfe: But it is a shrewd thing in

in an Orchard or Garden. And certainely, Men that are great louers of themselues, waste the publike. Diuide with reason betweene selfe-loue, and society: and be so true to thy selfe, as thou be not false to others. It is a poore Centre of a mans actions, *Himselfe*. It is right earth. For that onely stands fast vpon his owne centre: whereas all things that haue affinity with the Heauens, moue vpon the Centre of another, which they benefit. The referring of all to a mans selfe, is more tolerable in a Soueraigne Prince; because themselues are not themselues: but their good and euill is at the peril of the publike fortune. But it is a desperate euill in a Seruant to a Prince, or a Citizen in a *Republike*. For whatsoeuer affaires passe such a Mans hand, hee crooketh them to his owne ends: which must needes be often *Eccentrike*, to the ends of his master or state. Therefore

set Princes or States chuse such Seruants, as haue not this marke; except they meane their seruice should bee made but the accessary. And that which maketh the effect more pernitious, is, that all proportion is lost. It were disproportion enough for the Seruants good to be preferred before the Masters: But yet it is a greater extreame, when a little good of the seruants, shall carry things against a great good of the Masters. And yet that is the case; for the good such seruants receiue, is after the modell of their owne fortune: but the hurt they sell for that good, is after the modell of their Masters *Fortune*. And certainely it is the nature of extreame selfe-louers, as they will set an house on fire, and it were but to rost their Egges; and yet these men many times hold credit with their Masters; because their study is but to please them, and profit themselues; and for either

either respect they will abandon the good of their affaires.

17. *Of Regiment of Health.*

THere is a wisedome in this, beyond the rules of *Physick*: a mans own Observation what hee finds good of, & what hee finds hurt of, is the best *Physicke* to preserue health. But it is a safer conclusion to say; this agreeth not well with me, therefore I will not continue it; then this, I find no offence of this, therefore I may vse it, for strength of nature in youth,

passeth ouer many excesses, which are owing a man till his age. Discerne of the comming on of yeeres: and thinke not to doe the same things still. Certainly most lusty old men catch their death by that aduenture; for age will not be edified. Beware of sudden change in any great point of diet, and if necessity enforce it, fit the rest to it. For it is a secret both in nature and State, that it is safer to change many things, then one. To be free minded and cheerefully disposed at houres of meate, and of sleepe, and of exercise, is the best precept of long lasting. If you flie Physicke in health altogether, it will be too strange for your body, when you shall neede it: if you make it too familiar, it will worke no extraordinary effect, when sickenesse commeth. Despise no new accident in your body, but aske opinion of it. In sickenesse

respect

respect health principally, and in Health action. For those that put their bodies to endure in health, may in most sicknesses, which are not very sharpe, be cured onely with diet and tendering. *Celsus* could neuer haue spoken it as a Physician, had hee not beene a wise man withall: when hee giueth it for one of the great precepts of Health and lasting. That a man do vary and interchange contraries; but with an inclination to the more benigne extreame, vse fasting and full eating, but rather full eating; watching, and sleepe, but rather sleepe; sitting and exercise, but rather exercise, and the like. So shall nature bee cherished, and yet taught masteries. Physicians are some of them so pleasing and conformable to the humours of the patient, as they presse not the true cure of the disease; and some other are so regular, in proceeding according to art for the dis-

safe, as they respect not sufficiently the condition of the Patient. Take one of a middle temper, or if it may not be found in one man, combine two of both sorts: and forget not to call as well the best acquainted with your body, as the best reputed of for his faculty.

18. Of Expence.

Riches are for spending, and spending for honor & good actions. Therefore extraordinary expence must be limned by the worth of the occasion, for voluntary vndoing may bee as well for a mans Countrey, as for the King-

Kingdome of *Heaven*. But ordinary Expence, ought to bee limited by a Mans eſtate, and gouerned with ſuch regard, as it be within his compaſſe, and not ſubiect to deceit, and abuſe of Seruants; and ordered to the beſt ſhew, that the Bils may bee leſſe then the eſtimation abroad. It is no baſeneſſe for the greateſt to deſcend and looke into their owne Eſtates. Some forbeare it not vpon negligence alone, but doubting to bring themſelues into melancholie, in reſpect they ſhall find it broken. But wounds cannot be cured without ſearching. He that cannot looke into his owne eſtate at all, had need both chuſe well whom thoſe whom he imployeth, and change them often: for new are more timerous, and leſſe ſubtill. Hee that can looke into his eſtate but ſeldome, had neede turne all to certainties. In cleering of a mans Eſtate, hee may as well

hurt himselfe in being too sudden, as in letting it runne on too long. For hasty selling is commonly as disaduantageable as interest. Besides, hee that cleeres at once will relapse: for finding himselfe out of straights, he will reuert to his customes. But hee that cleereth by degrees, induceth an habite of frugality, and gaineth as well vpon his minde, as vpon his Estate. Certainely who hath a State to repaire, may not despise small things; and commonly it is lesse dishonorable to abridge petty charges, then to stoope to petty getting. A man ought warily to begin charges, which once begun, must continue. But in matter that returne not, hee may bee more magnificent.

19. Of Discourse.

SOme in their discourse, desire rather commendation of wit, in being able to hold al Arguments in discerning what is true; as if it were a praise to knowe what might bee said, and not what should bee thought. Some haue certaine common places, and Theames wherein they are good, & want variety; which kinde of pouerty is for the most part tedious, and now and then ridiculous. The honourableſt kind of talke, is to giue the occaſion, and againe to moderate & paſſe to somewhat elſe. It is good to varry, and mixe ſpeech

of

to the present occasion with argument: tales with reasons, asking of questions, with telling of opinions: and iest with earnest. But some thing are priuiledged from iest, namely Religion, matters of State, great persons any mans present businesse of importance, and any case that deserueth pitty; and generally men ought to finde the difference betweene saltnesse and bitternesse. Certainly hee that hath a *Satiricall* vaine, as he maketh others afraid of his wit, so hee had neede bee afraid of others memorie. He that questioneth much shall learne much, and content much: so specially if he apply his questions to the skill of the persons of whom hee asketh: For hee shall giue them occasion to please themselues in speaking, and himselfe shall continually gather knowledge. If you dissemble sometimes your knowledge of that you are thought

to

to know, you ſhall bee thought another time, to know that you know not. Speech of a mans ſelfe is not good often, and there is but one caſe wherein a man may commend himſelfe with good grace, and that is in commending vertue in another, eſpecially, if it bee ſuch a vertue, as where vnto himſelfe pretendeth. Speech of touch towards others, ſhould bee ſparingly vſed; for Diſcourſe ought to bee as a field, without comming home to any man. Diſcretion of ſpeech is more then eloquence; and to ſpeake agreeably to him with whom we deale, is more then to ſpeake in good words, or in good order. A good continued ſpeech without a good ſpeech of interlocution, ſheweth ſlowneſſe: and a good reply, or ſecond ſpeech, without a good ſtiled ſpeech ſheweth ſhallowneſſe and weakeneſſe: as wee ſee in Beaſtes, that thoſe

that

that are weakest in the course, are yet nimblest in the turne. To vse too many circumstances ere one come to the matter, is wearisome; to vse none at all, is blunt.

20. *Of seeming Wise.*

IT hath beene an opinion, that the *French* are VViser then they seeme, and the *Spaniards* seeme wiser then they are: But howsoeuer it bee betweene Nations, certainely it is so betweene Man and Man. For as the Apostle saith of *Godlinesse*: *Hauing a shew of Godlinesse, but denying the power thereof*; So certainely there are

are in point of Wisedome and sufficiency, that doe nothing or little very solemnly; *Magna conatu nugas*. It is a ridiculous thing, and fit for a Satire to persons of iudgements, to see what shifts these formalists haue, and what respectiues to make *Superficies* to seeme bodie, that hath depth and bulke. Some are so close and reserued, as they will not shew their Wares, but by a dark light: and seeme alwaies to keepe backe somewhat; and when they know within themselues, they speak of that they doe not well know; would neuertheless seem to others, to know of that which they may not well speake: Some helpe themselues with countenance & gesture, and are wise by signes, as *Cicero* saith of *Piso*, that when hee answered him, he fetched one of his brows vppe to his forward, and bent the other downe to his chin: *Respondes alterò*

altero ad frontem ſublato, altero ad mentem depreſſo ſupercilio, cruditatem tibi non placere. Some thinke to beare it by ſpeaking a great word, and being peremptory, and will goe on and take by admittance that which they cannot make good. Some, whatſoeuer is beyond their reach, they will ſeeme to deſpiſe or make light of, as impertinent or curious; and ſo would haue their *Ignorance* ſeeme iudgement. Some are neuer without a difference, and commonly by a muſing men with a ſubtilty, blanch the matter, of whom *Gellius* ſaith; *Hominem delirum qui verborum minutijs rerum frangit pondera.* Of which kinde alſo, *Plato* in his *Protagoras* bringing in *Prodicus* in ſcorne, and maketh him make a ſpeech that conſiſteth of diſtinctions from the beginning to the end. Generally, ſuch men in all deliberations, find eaſe to bee of the Negatiue

tiue side, and affect a credit to obiect and fore-tell difficulties. For when proportions are denyed, there is an end of them, but if they be allowed, it requireth a new worke; which false point of wisedome, is the bane of businesse. To conclude, there is no decaying Marchant, or inward Begger, hath so many trickes to vphold the credit of their wealth, as these empty persons haue to maintaine the credit of their sufficiency.

21. *Of Riches.*

I Cannot call riches better then the baggage of Vertue; the Roman word is better *Impedimenta*; For as the baggage

gage is to an Army, so is Riches to Vertue: It cannot bee spared, nor left behinde; but it hindreth the March, yea, and the care of it sometimes loseth or disturbeth the victory. Of great riches there is no realt vse, except it be in the distribution: the rest is but conceit: so saith *Salomon*; *Where much is, there are many to consume it: & what hath the owner but the sight of it with his eyes?* The personall fruition in any man, cannot reach to feele great riches; there is a custody of them; or a power of *Dole* and donatiue of them, or a fame of them, but no solide vse to the owner. Doe you not see what fained prizes are set vpon little stones, & rarieties, & what works of ostentation are vndertaken, because there might seeme to be some vse of great Riches? But then they may bee of vse to buy men out of dangers or troubles: As *Salomon* saith; *Riches are as a strong hold*

holde in the imagination of the Rich Man. But this is excellently expreſſed, that it is in *Imagination*; and not alwayes in fact. For certainely, great Riches haue ſolde more Men then they haue bought out. Seeke not proud Riches; but ſuch as thou maiſt get iuſtly; vſe ſoberly, diſtribute cheerefully, and leaue contentedly; Yet haue no abſtract, nor frierly contempt of them. But diſtinguiſh, as *Cicero* ſaith well of *Rabirius Poſthumus*: *In ſtudio rei amplificandæ, apparebat non auaritiæ prædam ſe diuſtrumentum bonitati quærere.* Neither truſt thou much others, that ſeeme to deſpiſe them: For they deſpiſe them that deſpaire of them, and none worſe, when they come to them. Be not penny-wiſe; Riches haue Wings; and ſometimes they flye away of themſelues; ſometimes they muſt be ſet flying, to bring in more. Men leaue their riches either to their kindred, or to the

publike: and moderate portions prosper best in both. A great state left to an Heire, is as a lure to all the birds of prey round about to seize on him, if hee be not the better stablished in yeeres and iudgement. Likewise glorious gifts and foundations, are but the painted Sepulchers of *Almes*, which soone will putrifie and corrupt inwardly. Therefore measure not thy aduancements by quantity, but frame them by measure; and deferre not charities till death: for certainely, if a man weigh it rightly, he that doth so, is rather liberall of another mans, then of his owne.

22. *Of Ambition.*

Ambition is like choller; which is an humour that maketh men actiue

actiue, earneſt, full of alacrite, and ſtirring, if it bee not ſtopped. But if it bee ſtopped, and cannot haue his way, it becommeth a duſt, and thereby maligne and venomous. So ambitious men, if they finde the way open for their riſing, and ſtill get forward; they are rather buſie then dangerous: but if they bee checked in their deſires, they become ſecretly diſcontent, and looke vpon men and matters; with an euill eye, and are beſt pleaſed when things goe backeward: which is the worſt property that can be in a ſeruant of a Prince or State. Therefore it is good for Princes, if they vſe ambitious men, to handle it ſo, as they be ſtill progreſſiue, and not retrograde: which becauſe it cannot be without inconuenience; it is good not to vſe ſuch natures at all. For if they riſe not with their ſeruice, they will take order to make

their ſeruice fall with them, Of Ambitions, it is the leſſe harmefull, the ambition to preuaile in great things; then that other to appeare in euery thing: for that breeds confuſion, and marres buſineſſe. He that ſeeketh to be eminent amongſt able men, hath a great taske: but that is euer good for the publike. But he that plots to be the only figure amongſt Cyphers, is the decay of an whole Age. Honour hath three things in it; The vantage ground to doe good; The approach to Kings and principall perſons; And the raiſing of a mans owne Fortunes. Hee that hath the beſt of theſe intentions when hee aſpireth, is an honeſt man; and that Prince that can diſcerne of theſe intentions in another that aſpireth, is a wiſe Prince. Generally, let Princes and States chuſe ſuch Miniſters, as are more ſenſible of duty, then of riſing; and ſuch as loue buſineſſe rather vpon

pon conſcience, then vpon braurery: and let them diſcerne a buſie nature, from a willing mind.

23. *Of young Men and Age.*

A Man that is young in yeeres, may be old in houres; if hee haue loſt no time. But that happeneth rarely. Generally youth is like the firſt cogitations, not ſo wiſe as the ſecond: For there is a youth in thoughts, as well as in ages. Natures that haue much heat, and great and violent deſires & perturbations, are not ripe for action, till they haue paſſed the Meridian of their yeeres: but repoſed Natures may doe well in Youth: as on the other ſide, heate and viuacity

in age is an excellent compoſition for buſineſſe. *Young Men* are fitter to inuent, then to iudge; fitter for execution then for Councell; and fitter for new proiects, then for ſetled buſineſſe. For the experience of Age in things that fall within the compaſſe of it, directeth them: but in things meerely new, abuſeth them. The errors of young men are the ruine of buſineſſe: But the errours of aged men amount but to this; that more might haue beene done, or ſooner. Young men in the conduct and manage of Actions, embrace more then they can hold, ſtirre more then they can quiet, flie to the end, without conſideration of the meanes and degrees, purſue ſome few principles, which they haue chanced vpon abſurdly, care not to innouate, which drawes vnknowne inconueniences; vſe extreame remedies at firſt: and that which doubleth all errours,

will

will not acknowledge nor retract them; like an vnready Horſe, that will neither ſtoppe nor turne. Men of age, obiect too much, conſult too long, aduenture too little, repent too ſoone, and ſeldome driue buſineſſe home to the full period: but content themſelues with a mediocrity of ſucceſſe. Certainely it is good to compound imployments of both: for that will bee good for the preſent, becauſe the vertues of either Age may correct the defects of both: and good for ſucceſſion, that young men may bee learners, while men in age are Actors: and laſtly in reſpect of extreame accidents, becauſe authority followeth old men, and fauour and popularity youth. But for the mortall part: perhaps youth will haue the preheminence, as age hath for the Politike. A certaine *Rabby* vpon

the Text, *Your young Men shall see Visions, and your Old Men shall dreame Dreames*, inferreth that young men are admitted neerer to GOD then old, because Vision is a cleerer reuelation, then a Dreame. And certainly, the more a man drinketh of the World, the more is intoxicateth: and Age doth profit rather in the powers of vnderstanding, then in the vertues of the will and affections.

24. Of Beauty.

VErtue is like a rich stone, best plaine set; and surely vertue is best set in a body that is comely, though not of delicate features; and that hath rather dignity of presence, then Beauty of respect. Neither is it almost seene, that very beautifull persons are otherwise of great vertue; as if nature were rather busie not to erre, then in labour

bout to produce excellency. And therefore they proue accomplished, but not of great Spirit; and studie rather behauiour then vertue. In *Beautie*, that of fauour is more then that of colour; and that of decent and gracious motion, more then that of fauor. That is the best part of beauty which a picture cannot express: no nor the first sight of the life: and there is no excellent beauty, that hath not some strangeness in the proportion. A man cannot tell whether *Apelles* or *Albert Durere* were the more Trifler. Whereof the one would make a personage by Geometricall proportions, the other, by taking the best parts out of diuers faces, to make one excellent. Such personages I thinke would please no body, but the Painter that made them. Not but I thinke a Painter may make a better Face then euer was: but hee must

doe

doe it by a kinde of felicity (as a Musitian that maketh an excellent ayre in *Musicke*) and not by rule. If it be true that the principall part of Beauty is in decent motion; certainely it is no maruell, though persons in yeares seeme many times more amiable, *Pulchrorum Autumnus pulcher*. For no youth can bee comely, but by pardon, and considering the youth, as to make vp the comelines. Beauty is as Summer Fruits, which are easie to corrupt, and cannot last: and for the most part, it makes a dissolute youth, and an age a little out of countenance: But yet certainely againe, if it light well, it maketh vertues shine, and vices blush.

25. *Of Deformity*

DEformed persons are commonly euen with natures; for as nature

ture hath done ill by them, ſo doe they by nature, being for the moſt part (as the *Scripture* ſaith) voyde of naturall affection; and ſo they haue their reuenge of Nature. Certainely, there is a conſent betweene the body and the mind, and where nature erreth in the one; ſhee ventureth in the other. *Vbi peccat in vno periclitatur in altero.* But becauſe there is in man an election touching the frame of his minde, and a neceſſitie in the frame of his body, the ſtarres of naturall inclination, are ſometimes obſcured by the Sunne of diſcipline and vertue. Therefore it is good to conſider of Deformity, not as a ſigne, which is more deceiueable; but as a cauſe, which ſeldome faileth of the effect. VVhoſoeuer hath any thing fixed in his perſon, that doth induce contempt; hath alſo a perpetuall ſpurre in himſelfe, to reſcue and deliuer himſelfe from

ſcorne. Therefore all deformed perſons are extreame bold: firſt, as in their owne defence, as being expoſed to ſcorne; but in proceſſe of time, by a generall habite. Alſo, it ſtirreth in them induſtry, and ſpecially of this kind, to watch and obſerue the weakeneſſe of others, that they may haue ſomewhat to repay. Againe, in their ſuperiours, it quenchethiealouſie towards them, as perſons that they thinke they may at pleaſure deſpiſe; and it laieth their competitors and emulators aſleepe: as neuer beleeuing they ſhould bee in poſſibility of aduancement, till they ſee them in poſſeſſion. So that vpon the whole matter, in a great wit, Deformity is an aduantage to riſing. Kings in ancient times, and at this preſent in ſome Countries were wont to put great truſt in Eunuches; becauſe they that are enuious towards all, are more obnoxious

and

and officious towards one. But yet their truſt towards them, had rather beene as to good ſpials, and good whiſperers; then good Magiſtrates, and Officers. And much like is the reaſon of deformed perſons. Still the ground is, they will, if they be of ſpirit, ſeeke to free themſelues from ſcorne: which muſt be either by vertue, or malice; and therefore they proue either the beſt of men, or the worſt, or ſtrangelie mixed.

26. Of Nature in Men.

NAture is often hidden, ſometimes ouercome; ſildome extinguiſhed: force maketh Nature more violent

in

in the returne: Doctrine and discourse maketh Nature lesse importune; but custome onely doth alter and subdue Nature. He that seeketh victory ouer his Nature let him not set himselfe to great, not to small taskes. For the first will make him dejected by often failes: and the second will make him a small proceeder though by often preuailings. And at the first let him practise with helpes, as swimmers doe with bladders, or rushes: but after a time let him practise with disaduantages, as Dauncers doe with thicke shooes. For it breeds great perfection, if the Practise bee harder then the vse. Where Nature is mighty, and therefore the victory hard; the degrees had needs be, first to stay and arrest Nature in time: like to him that would say ouer the foure and twenty letters when he was angry, then to goe lesse in quantitie; as if one

should in forbearing Wine, come from drinking of healths, to a draught a meale; and lastly, to discontinue altogether. But if a man haue the fortitude & resolution to infranchise himselfe at once, that is the best;

Optimus ille animi vindex laedentia pectus,
Vincula qui rupit, dedoluit que semell;

Neither is the ancient rule amisse, to bend nature as a wand, to a contrary extream, wherby to set it right, vnderstanding it; where the contrare extream is not vice. Let not a man force a habite vpon himselfe with a perpetuall continuance, but with some intermission. For both the pause re-inforceth the new on-set; and if a man that is not perfect be euer in practise, hee shall as well practise his errours, as his abilities and induce one habite of both: and

there

there is no meanes to helpe this but by seasonable intermissions. A mans nature is best perceiued in priuatenesse, for there is no affection in passion, for that putteth a man out of his precepts; and in a new case, for experiment, for there custome leaueth him. They are happy men, whose Natures sort with their vocations, otherwise they may say, *Multũ incola fuit anima mea*, when they conuerse in those things they do not effect. In studies whatsoeuer a man commandeth vpon himselfe, let him set houres for it. But whatsoeuer is agreeable to his Nature, let him take no care for any set times. For his thoughts will flie to it of themselues, so as the spaces of other businesse or studies will suffice.

37. Of Custome and Education.

MEns thoughts are much according to their inclination; their discourse & speeches according to their learning and infused opinions; But their deedes are after as they haue beene accustomed. And therefore as *Machiauel* well noteth, (though in an euill fauoured instance) there is no trusting to the force of Nature; nor to the brauery of words; except it bee corroborate by custome. His instance is, that for the atchieuing of a desperat conspiracy, a man should not relye vpō the fiercenes of any mans nature, or his resolute vndertakings, but take such a

one as hath had his hands formerly in blood. But *Machiauel* knew not of a Frier *Clement*, nor a *Rauillac*, nor a *Iaurequy*, nor a *Baltazar Gerard*. Yet his rule holdeth ſtill, that nature, nor the ingagement of words are not ſo forcible as cuſtom. Only Superſtition is now ſo well aduanced, that men of the firſt bloud are as firme, as Butchers by occupation: and votary reſolution is made equiuollent to cuſtome, euen in matter of bloud. In other things the predominancy of cuſtome is euery where viſible; in ſo much as a man would wonder to heare men profeſſe, proteſt, ingage, giue great words, and then doe iuſt, as they haue done before: as if they were dead Images and Engins moued only by the wheeles of cuſtome. Therefore ſince cuſtome is the principall Magiſtrate of mans life: let men by all meanes endeauour to

obtaine

obtaine good Customes. Certainely Custome is more perfect when it beginneth in young yeeres. This wee call *Education*; which is nothing but an early Custome. For it is true, that late learners cannot so well take the ply; except it be in some mindes, that haue not suffered themselues to fixe, but haue kept themselues open and prepared to receiue continuall amendment; which is exceeding rare. But if the force of Custome simple, and separate be great; the force of Custome copulate and conioind, and in troupe, is farre greater. For their example teacheth; company comforteth; æmulation quickneth; Glory raiseth; so as in such places the force of Custome is in his exaltation. Certainely the great multiplication of Vertues vpon humaine nature, resteth vpon societies well ordained and Disciplined. For Common-wealths and

good gouernments, do nourish vertue growne, but doe not mend the seeds. But the misery is, that the most effectuall meanes are now applied to the ends least to be desired.

28. Of Fortune.

IT cannot be denied, but outward accidents conduce much to a Mans Fortune. Fauour, Opportune death of others; occasion fitting vertue. But chiefly the mould of a Mans fortune is in himselfe. And the most frequent of externall causes is, that the folly of one man is the Fortune of another. For no man prospers so suddenly, as by others errours. *Serpens nisi serpentem*

tem comederit non fit Draco. Ouert, and apparant vertues bring foorth praise, but there be hidden and secret vertues that bring foorth Fortune. Certaine deliueries of a mans selfe, which haue no name. The Spanish word *Desemboltura* partly expresseth them, when there be no stonds nor restiuenesse in a mans nature. For so saith *Liuy* wel, after he had described *Cato Maior* in these words; *In illo viro tantum robur corporis & animi fuit, vt quocunque loco natus esset fortunam sibi facturus videretur*: He falleth vpon that, that he had *Versatile ingenium*. Therefore if a man looke sharply and accentiuely, hee shall see fortune; for though she be blind, yet she is not inuisible. The way of fortune is like the milken way in the skie, which is a meeting, or knot of a number of small Starres; not seene a sunder, but giuing light together. So are there a number of little and

ſcarce diſcerned vertues, or rather faculties and Cuſtomes, that make men fortunate. The Italians note ſome of them, ſuch as a man would little thinke, when they ſpeake of one that cannot doe amiſſe, they will throw in into his other conditions, that he hath *Poco dimatto*. And certainely there bee not two more fortunate properties, then to haue a little of the foole, and not too much of the honeſt. Therefore extreame louers of their Countrey, or Maſters, were neuer fortunate, neither can they be. For when a man placeth his thoughts without himſelfe, he goeth not his owne way. An haſty fortune maketh an enterpriſer and remouer; (the French hath it better *Interpreuant*, or *Remnant*) but the exerciſed fortune maketh the able man. Fortune is to be honoured & reſpected, and it be but for her daughters, *Confidence* and *Reputation*; for thoſe two

felicity

felicity breedeth; the first within a mans selfe; the latter, in others towards him. All wise men to decline the Envy of their owne vertues, vse to ascribe them to prouidence, and Fortune. For so they may the better assume them. And besides, it is greatnesse in a man to bee the care of the higher powers. And it hath been noted, that those that ascribe openly too much to their owne wisedome and policy, ende infortunate. It is written that *Timotheus* the *Athenian*, after hee had in the account hee gaue to the state of his gouernment, often interlaced this speech: *And in this, Fortune had no part*; neuer prospered in any thing hee vndertooke afterwards.

29. Of Studies.

Tudies serue for Delight, for Ornament, and for Abilitie; their chiefe vse for delight, is in priuateneſſe, and retiring: for Ornament, is in diſcourſe, and for Ability, is in iudgemẽt. For expert men can execute, but learned mẽ are fitteſt to iudge or cenſure. To ſpend too much time in the, is *Sloth*; to vſe them too much for ornament, is *Affectation*, to make iudgement wholly by their rules, is the *Humor of a Scholler*. They perfect *Nature*, and are perfected by Experience. Crafty men contemne them, ſimple men admire them, and wiſe men vſe them. For they teach not

not their owne vſe, but that is a wiſedome without them, and aboue them, wonne by obſeruation. Reade not to contradict, nor to beleeue, but to weigh and conſider. Some Bookes are to be taſted, others to bee ſwallowed, and ſome few to bee chewed and digeſted. That is, ſome Bookes are to be read onely in parts; other to bee read, but not curiouſly, and ſome few to be read wholly, and with diligence and attention. Reading maketh a full man: Conference a ready man, and writing an exact Man. And therefore if a man Write little, hee had neede haue a great memory; If hee conferre little, hee had neede haue a preſent witte: and if he reade little, hee had neede haue much cunning, to ſeeme to know that he doth not. *Hiſtories* make men wiſe, *Poets* wittie, the *Mathematickes* ſubtill, Naturall *Philoſophy* deepe *Morall* Graue, *Logickes*

Logickes and *Rhetoricke* able to contend. *Abeunt studia in mores.* Nay, there is no stond or impediment in the wit, but may bee brought out by fit Studies: like as diseases of the body may bee appropriate exercises. Bowling is good for the Stone and Raines; Shooting for the Lungs and Breast; gentle walking for the stomacke; riding for the head; and the like. So if a mans wit be wandering, let him studie the Mathematicks; if his wit bee not apt to distinguish, or finde difference, let him studie the Schoole-men; if it bee not apt to beate ouer matters, and to finde out resemblances, let him studie Lawyers cases. So euery defect of the mind haue speciall receit.

30. Of Ceremonies and Respect.

HE that is onely reall, had neede haue exceeding great parts of Vertue: as the stone had neede to bee rich that is set without foile. But commonly it is in praise, as it is in gaine: For as the Prouerbe is true, *That light gaines makes heauy Purses*, because they come thicke, whereas great come, but now and then; so it is true, that small matters win great commendation, because they are continually in vse, and in note. Whereas the occasion of any great vertue, com-

meth

meth but on holie daies. To attaine good formes, it sufficeth not to dispise them; for so shall a man obserue them in others: And let him trust himselfe with the rest. For if he care to expresse them, he shall lose their grace; which is to be naturall and vnaffected. Some mens behauiour is like a verse, wherein euery sillable is measured, how can a man comprehend great matters, that breaketh his minde too much to small obseruation? Not to vse Ceremonies at all, is to teach others not to vse them againe; and so diminisheth respect; especially they be not to be omitted to Strangers, and formall Natures. Amongst a mans Peeres, a man shall bee sure of familiarity: And therefore it is good a little to keepe state: amongst a mans Inferiours one shall bee sure of Reuerence; and therefore it is good a little to bee familiar. Hee that is too much in any

thing,

thing, so that hee giueth another occasion of saciety, maketh himselfe cheape. To apply ones selfe to others is good, so it be with demonstration that a man doth it vpon regard, and not vpon facilitie. it is a good precept, generally in seconding another. Yet to adde somewhat of ones owne; as if you will graunt his opinion, let it bee with some distinction; if you will follow his motion; let it bee with condition; if you allow his counsell, let it bee with alledging further reason. Men had neede beware how they bee too perfit in complements. For bee they neuer so sufficient otherwise, their enuiers will be sure to giue them that attribute to the disaduantage of their greater vertue: It is losse also in businesse to bee too full of respects, or to be too curious in obseruing times and oportunities: *Salomon* saith, *He that*

considereth the wind shall not sow, and hee that looketh to the Clouds shall not reape. A wise man will make more opportunities then he finds.

31. Of Sutors.

MAny ill matters are vndertaken, and many good matters with ill mindes. Some embrace suits which neuer meane to deale effectually in them, but if they see there may bee life in the matter by some other meane, they will be content to win a thanke, or take a second reward, or at least to make vse in the meane time of the Sutors hope. Some take hold of suites onely for an occasion

to

to crosse some other, or to make an Information whereof they could not otherwise haue apt pretext, without care what become of the suit when that turne is serued. Nay, some vndertake suites with a full purpose to let them fall, to the end, to gratifie the aduerse party or competitor. Surely, there is in sort a right in euery suit; either a right of equitie, if it bee a suit of controuersie; or right of desert, if it bee a suit of petition. If affection leade a man to fauour the wrong side in Iustice, let him rather vse his countenance to compound the matter then to carie it. If affection lead a man to fauour the lesse worthy in desart, let him doe it without deprauing or disabling the better deseruer. In suits a man doth not well vnderstand, it is good to refer them to some friend of trust and iudgement, that may report whether hee may deale in them

with

with honour. Sutors are so distasted with delaies and abuses, that plaine dealing in denying to deale in suits at first, and reporting the successe barely, and in challenging no more thankes then one had deserued, is growne not onely honourable, but also gracious. In suits of fauour, the first comming ought to take little place: so farre forth consideration may bee had of his trust, that if intelligence of the matter could not otherwise haue beene had, but by him, aduantage bee not taken of the note, but the partie left to his other meanes. To bee ignorant of the value of a suit is simplicity, as well as to be ignorant of the right thereof, is want of conscience. Secresie in suits is a great meane of obtaining; For voycing them to be in forwardnesse, may discourage some kinde of Sutors, but doth quicken and awake others. But timing of the suits

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is the principall. Timing I say, not onely in respect of the person that should grant it, but in respect of those which are like to crosse it. Let a man in the choise of his meane, rather chuse the fittest meane, then the greatest meane, and rather them that deale in certaine things, then those that are generall. The reparation of a deniall is sometimes equall to the first graunt, if a man shew himselfe neither deiected, nor discontented, *Iniquũ pætas vt æquum feras*, is a good rule, where a man hath strength of fauour; but otherwise a man were better rise in his suite; for hee that would haue ventured at first to haue lost the Sutor, will not in the conclusion, lose both the Sutor and his owne former fauour. Nothing is thought so easie a request to a great person as his Letter; and yet if it be not in a good cause, it is so much out of his reputation.

37. Of Followers and Friends.

COstly followers are not to be liked, leſt while a man maketh his traine longer, hee make his Wings ſhorter. I reckon to be coſtly, not them alone which charge the purſe, but which are wearieſome and importune in ſuits. Ordinary Followers ought to challenge no higher conditions then countenance, recommendation, and protection from wrongs. Factious followers are worſe to bee liked, which follow not vpon affection to him with whom they range themſelues, but vpon diſcontentment conceiued againſt ſome other.

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Whereupon commonly ensueth, that ill intelligence, that wee many times see between great personages. Likewise glorious Followers are full of inconuenience; for they taint businesse through want of secrecie, and they export honour from a man, and make him a returne in enuie. The following by certaine States, answerable to that which a great person himselfe professeth, as of Souldiers to him that hath been imployed in the warres, and the like hath euer beene a thing ciuill, and well taken euen in Monarchies, so it bee without too much pompe or popularity. But the most honorable kind of following, is to bee followed, as one that apprehendeth to aduance vertue and desart in all sort of persons. And yet where there is no eminent oddes in sufficiencie, it is better to take with the more passible, then with the more able. In gouernment

it is good to vſe men of one ranke equally: For to countenance ſome extraordinarily, is to make them inſolent, and the reſt diſcontent; becauſe they may claime adue. But in fauour to vſe men with much difference and election, is good; For it maketh the perſons preferred more thankful, and the reſt more officious; becauſe all is of fauour. It is good not to make too much of any man at the firſt, becauſe one cannot hold out that proportion. To bee gouerned by one is not good, and to bee diſtracted with many, is worſe; but to take aduice of ſome few friends, is euer honorable, *For lookers on, many times ſee more then Gameſters, and the vale beſt diſcouereth the hil.* There is little friendſhip in the world, and leaſt of all betweene equals, which was wont to be magnified. That that is, is betweene *Superior* and *Inferior*, whoſe fortunes may comprehend the one the other.

Of

33. Of Negociating.

IT is generally better to deale by ſpeech, then by letter, and by the meditation of a third, then by a mans ſelfe. Letters are good, when a man would draw an anſwere by Letter backe again, or when it may ſerue for a mans iuſtification afterwards to produce his owne letter, or where it may be danger to be interrupted or heard by pieces. to deale in perſon is good, when a mans face breedes regard, as commonly with inferiours, or in tender caſes where a mans eye vpon the countenance of

him with whom one ſpeaketh, may giue him a direction how far to goe, and generally where a man will reſerue to himſelfe libertie either to diſauow, or to expound. In choiſe of Inſtruments it is better to chuſe men of plainer ſort, that are like to do that that is committed to them, and to report backe againe faithfully the ſucceſſe, then thoſe that are cunning to contriue out of other mens buſineſſe, ſomwhat to grace themſelues, and will help the matter in report for ſatisfaction ſake. It is better to ſound a perſon with whom one deales a far off, then to fal vpon the point at firſt, except you meane to ſurpriſe him by ſome ſhort queſtion. It is better dealing with men in appetite, then with thoſe which are where they would be. If a man deale with another vpon conditions, the ſtart or firſt performance is al, which a man cannot reaſonably demand, except either the

nature of the thing bee ſuch which muſt go before, or elſe a man can perſwade the other party, that hee ſhall ſtill need him in ſome other thing, or elſe that he be counted the honeſter man. All practiſe is to diſcouer, or to worke. Men diſcouer themſelues in truſt, in paſſion, at vnawares, and of neceſſitie, when they would haue ſome-what doue, and cannot finde an apt pretext. If you would worke any man, you muſt either know his nature and faſhions, and ſo lead him; or his ends, and ſo perſwade him; or his weakneſſe or diſaduantage, and ſo awe him, or thoſe that haue the intereſt in him, and ſo gouerne them. In dealing with cunning perſons, wee muſt euer conſider their ends to interpret their ſpeeches; and it is good to ſay little to them, and that which they leaſt looke for.

34. Of Faction.

I May haue an opinion not wise; That for a Prince to gouerne his estate, or for a great person to gouerne his proceedings, according to the respect of Factions, is the principall part of pollicy: whereas contrariwise, the chiefest wisedome is either in ordering those things which are generall, and wherein men of seuerall factions do neuertheless agree, or in dealing with correspondence to particular persons, one by one. But I say not, that the consideration of Factions is to bee neglected. Meane men must adhere, but great men that haue strength in themselues

ſelues were better to maintain themſelues indifferent, and neutrall. Yet euen in beginners to adhere ſo moderately, as he bee a man of the one faction, which is paſſableſt with the other commonly giueth beſt way. The lower and weaker faction is the firmer in coniunction. When one of the factions is extinguiſhed, the remaining ſubdiuideth; which is good for a ſecond. It is commonly ſeene, that men once placed, take in with the contrary faction to that, by which they enter. The Traitour in factions lightly goeth away with it: For when matters haue ſtucke long in ballancing, the winning of ſome one man caſteth them, and he getteth all the thankes. The euen carriage betweene two factions, proceedeth not alwaies to moderation, but of a trueneſſe of a mans ſelfe, with end to make vſe of both. Certainely, in *Italy* they hold it a

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little suspection in Popes, when they haue often in their mouth *Padre Commune*, and take it to a signe of one that meaneth to refer all to the greatnesse of his owne house.

35. Of Praise.

PRaise is the reflection of vertue: but it is as the Glasse, or body is, which giueth reflection. If it bee from the common people, it is commonly false and nought; and rather followeth vaine persons, then vertuous: For the common people vnderstand not many excellent vertues; the lowest vertues draw praise from them, the middle vertues worke

worke in them astonishment, or admiration; but of the highest vertues, they haue no sense or perceiuing at all. But shewes, and *Species virtutibus similes*, serue best with them. Certainly, Fame is like a Riuer that beareth vp things light and swolne; and drowne things weighty and solid: But if persons of quality and iudgement concur, then it is as the Scripture saith; *Nomen bonum instar vnguenti fragrantis*; It filleth all round about, and will not easilie away. For the odors of Oyntments are more durable then those of flowers. There bee so many false points of praise, that a man may iustly hold it suspect. Some praises proceedes meerely of flattery: and if he bee an ordinary flatterer, hee will haue certain common attributes which may serue euery man: if he be a cunning flatterer, hee will follow the Arch-flatterer, which is a mans selfe, and

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wherein a man thinketh best of himselfe, therein the flatterer will vphold him most: But if hee be an impudent flatterer, looke wherein a man is conscient to himselfe, that he is most defectiue, and is most out of countenance in himselfe, that will the flatterer entitle him to perforce; *Spreta conscientiâ*. Some praises come of good wishes and respects, which is a forme due in ciuilitie to Kings and great persons, *Laudando præcipere*, when by telling men what they are, they represent to them what they should be. Some men are praised maliciously to their hurt, thereby to stirre enuie and iealousie towardes them; *Pessimum genus inimicorum laudantium*. Certainly moderate praise vsed with opportunity, and not vulgar, but appropriate, is that which doth the good. *Salomon* saith; *He that praiseth his Friend aloud, rising early, it*

shall

shall bee to him no better than a cuffe. Too much magnifying of man or matter, doth irritate contradiction, and procure enuie and scorne.

36. *Of Iudicature.*

IVdges ought to remember, that their Office is *Ius dicere*, and not *Ius dare*; to interpret Law, and not to make Law, or giue Law; Else will it be like the presumption of the Church of *Rome*, which vnder pretext of exposition of Scripture, vsurpeth and practiseth an Authoritie to adde and alter; and to pronounce that which they doe not finde, and by colour of Antiquity to introduce nouelty. Iudges ought to beemore learned

learned then witty; more reuerend then plausible, and more aduised then confident. Aboue all thinges, integrity is their portion and proper vertue. *Cursed* (saith the Law) *is he that remoueth the Land Marke.* The misiaier of a Meerestone is too blame. But it is the vniust Iudge that is the capitall remouer of Landmarkes, when he defineth amisse of Lands and property. One foule sentence doth more hurt, then many foule examples; for they doe but corrupt the streame; the other corrupteth the Fountaines. So saith *Salomon*; *Fons turbatus & vena corrupta est iustus cadens in causa sua coram aduersario*; The office of Iudges may haue reference vnto the parties that sue; vnto the Aduocates that plead: vnto the Clearkes and Ministers of of Iustice vnderneath them, and to the Soueraigne of state aboue them.

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There be (saith the Scripture) *that turne Iudgement into Worme-wood*; and surely there be also that turne it into vinegar; For in-iustice maketh it bitter, and delaies make it sower. The principall duty of a Iudge, is to suppresse force and fraud; whereof force is the more pernitious, the more open; and fraud the more close and disguised. Adde thereto contentious suits, which ought to bee spewed out as the surfeit of Courts. A Iudge ought to prepare his way to a iust sentence, as God vseth to prepare his way, by raising vallies, and taking downe hils: So when there appeareth on either side an high hand, violent prosecution, cunning aduantages taken, combination, power, great counsell, then is the vertue of a Iudge seene, to make inequality equall; that he may plant his iudgement as vpon an euen ground. *Qui fortiter emungit, elicit*

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sangui-

sanguinem; And where the Wine-presse is hard wrought, it yeelds a harsh Wine that tastes of the Grape-stone. Iudges must beware of hard constructions and stained inferences; for there is no worse torture then the torture of Lawes: Specially in case of Lawes penall; they ought to haue care that that which was meant for terror, be not turned into rigour; and that they bring not vpon the people that shower whereof the Scripture speaketh; *Pluet super eos laqueos*: For penall Lawes pressed, are a shower of snares vpon the people. In causes of life & death, Iudges ought as farre (as the Law permitteth) in Iustice to remember mercy; and to cast a seuere eye vpon the example: but a merciful eye vpon the person.

Patience and grauity of hearing, is an essentiall part of Iustice, and an ouer-speaking Iudge is no well tu-

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ned Cymball. It is no grace to a Iudge, first to finde that which hee might haue heard in due time from the Barre; or to shew quicknesse of conceit in cutting off counsell or euidences too short; or to preuent information by questions, though pertinent. The parts of a Iudge are foure; to direct the euidence; to moderate length, repetition, or impertinency of speech; to recapitulate, select, and collate the materiall points of that which hath been said; and to giue the rule and sentence, whatsoeuer is aboue these, is too much; and proceedeth eyther of glory and willingnesse to speake, or of impatience to heare, or of shortnesse of memory, or of want of a staid and equall attention. It is a strange thing to see, that the boldnesse of Aduocates should preuaile with Iudges; whereas they should imitate God, in whose seat they sit,

who represseth the presumptuous, and giueth grace to the Modest. But it is more strange, that the Custome of the time doth warrant Iudges to haue noted fauourities, which cannot but cause multiplication of Fees, and suspicion of by-wayes. There is due from the Iudge to the Aduocate, some commendation and gracing, where causes are well handled, and faire pleaded; especially towardes the side which obtaineth not; For that vpholds in the Client the reputation of his Counsell, and beates downe in him the conceit of his cause. There is likewise due to the publike a ciuill reprehension of Aduocates, where there appeareth cunning Counsell, grosse neglect, slight information, indiscreet pressing, or an ouerbold defence.

The place of Iustice is an hallowed place; and therefore, not onely the bench, but the foot-place and

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cincts and purprize thereof, ought to bee preſerued without ſcandall & corruption. For certainly *Grapes* (as the Scripture ſaith) *Will not be gathered of Thornes or Thiſtles*; neither can Iuſtice yeelde her fruite with ſweetneſſe, among the Briers and Brambles of catching and polling Clearkes and Miniſters. The attendance of Courts is ſubiect to foure bad inſtruments: Firſt, certaine perſons, that are ſowers of ſuits, which make the Court ſwell, and the country pine. The ſecond ſort is of thoſe that engage Courts in quarrels of iuriſdiction, and are not truely *Amici Curiæ*, but *Paraſiti Curiæ*, in puffing a Court vp beyond her bounds for their owne ſcraps and aduantage. The third ſort is of thoſe, that may bee accounted the leſts hands of Courtes, perſonnes that are full of nimble and ſiniſter Trickes and ſhifts, whereby they peruert

the plaine and direct course of Courts, and bring Iustice into obsike lines and labyrinths. And the fourth is the Poler and exacter of Fees; which iustifies the common resemblance of the Courts of Iustice, to the bush, whereunto while the sheepe flyes for defence in weather, hee is sure to lose part of his fleece. On the other side, an antient Clarke, skilfull in presidents, wary in proceeding, and vnderstanding in the busines of the Court, is an excellent finger of a Court; and doth many times point the way of the Iudge himselfe.

Lastly, Iudges ought aboue all to remember the conclusion of the *Roman* twelue Tables; *Salus populi suprema lex*, and to know that Lawes, except they bee in order to that end, are but things captious, and Oracles not well inspired. Therefore it is an happy thing in a State, when Kings and

and States doe often consult with Iudges; and againe, when Iudges doe often consult with the King and State: the one, when there is matter of Law interuenient in businesse of State: the other, when there is some consideration of State interuenient in matter of Law. For many times the thing deduced to Iudgement, may bee *Meum & tuum*, when the reason & consequence thereof may trench to point of estate: I call matter of estate not onely the parts of Soueraignity, but whatsoeuer introduced any great alteration or dangerous president, or concerneth manifestly any great portion of people. And let no man weakely conceiue, that iust lawes, and true pollicie, haue any antipothy. For they are like the spirits, and sinewes that one moues within the other. Neither ought Iudges to bee so ignorant of their owne right, as to

thinke there is not left to them as a principall part of their office, a wiſe vſe and application of lawes. For, they may remember what the Apoſtle ſaith of a greater law then theirs, *Nos ſcimus quia lex bona eſt, Inde quia ea vtatur legitime.*

37. *Of Vaine-glory.*

IT was prettily deuiſed of *Eſop*, *The flie ſate vppon the Axeltree of the Chariot Wheele, and ſaid, What a duſt doe I raiſe?* So are there ſome vaine perſons, that whatſoeuer goeth alone, or mooues vpon greater meanes, they thinke it is they that carrie it. They that are glorious, muſt needes bee factious; for all brauery ſtands vp-

vpon compariſons: they muſt needs be violent, to make good their owne vaunts. Neither can they bee ſecret, and therefore not effectuall, but according vnto the *French* Prouerbe, *Beaucoup de bruit & peu de fruit*, Much bruit, little fruite. Yet certainly, there is vſe of this quallity in ciuill affaires. VVhere there is an opinion and fame to be created, eyther of *Vertue* or *Greatneſſe*: theſe men are good Trumpeters. Againe, as *Titus Linius* noteth in the caſe of *Antiochus* and the *Ætolians*, *There are ſometimes great effects of croſſe lies*; as if a man that ſhould interpoſe himſelfe to negotiate betweene two, ſhould to eyther of them ſeuerally pretend, more intreſt then hee hath in the other. And in this & the like kinde, it often fals out, that ſomwhat is produced of nothing. For lies are ſufficient to breede Opinion, and Opinion brings on Sub-

stance. But principally in cases of great enterprise, upon charge and adueanture such composition of glorious natures doth put life into businesse, and those that are of solide and sober natures, haue more of the ballast, then of the saile. Certainely, *Vaine-glory* helpeth to perpetuate a mans memory, and *Vertue* was neuer so beholding to humane nature, as it receiued his due at the second hand. Neither had the fame of *Cicero, Seneca, Plinius Secundus*, borne her age so well, if it had not beene ioyned with some vanity in themselues; like vnto varnish, that makes Seelings not onely shine, but last. But all this while, when I speake of Vain-glory, I meane not of that propertie that *Tacitus* doth attribute to *Mucianus*, *Omnium qua dixerat fecerat qua ante quadam ostentator*: For that proceedes not of Vanitie, but of a naturall magnanimitie and

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discretion; and in some persons is not onely comely, but gracious. For excusasions, cessions, modesty it selfe well gouerned, are but arts of ostentation: and amongst those Arts there is none better, then that which *Plinius Secundus* speaketh of, which is to bee liberall of praise and commendations to others, in that wherein a mans selfe hath any perfection. For saith *Plinie* verie wittily; *In commending another you doe your selfe right; for hee that you commend, is either superiour to you, in that you commend, or inferior. If he be inferiour, if hee bee to be commended; you much more: if he be superiour, if he be not to be commended: you much lesse.*

38. *Of the Greatneſſe of Kingdomes.*

THe ſpeech of *Themiſtocles* which was arrogant in challenge, is profitable in Cenſure. Deſired at a Banquet to touch a Lute, hee ſaid, *He could not fiddle, but hee could make a ſmall Towne to become a great City.* This ſpeech, at a time of ſolace, and not ſerious, was vnciuill, and at no time could bee decent of a mans ſelfe. But it may haue a pretty application. For to ſpeake truly of Politickes and Stateſmen, there are ſomtimes, though rarely, thoſe that can make a ſmall eſtate great, and cannot fiddle. And there bee many that can Fiddle very cunninly, and

and yet the procedure of their Art, is to make a flouriſhing eſtate ruinous and diſtreſſed. For certainly thoſe degenerate Arts, whereby diuers Politikes and Gouernours doe gaine both ſatiſfaction with their Maſters, and admiration with the vulgar, deſerue no better name then Fidling; if they adde nothing to the ſafety, ſtrength, and amplitude of the ſtates they gouerne. The greatneſſe of a ſtate in bulke or Territory, doth fall vnder meaſure, and the greatneſſe of finances and reuenue, doth fall vnder computation: the population may appeare by muſters, and the number of Cities & Towns, by Chartes and Maps: but yet there is nothing amongſt ciuill affaires, more ſubiect to error, then the right valuation & true iudgement concerning the greatneſſe of an eſtate. Certainly there is a kind of reſemblance betweene the kingdom of heauen, &

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The Kingdome vpon the earth: The Kingdome of Heauen is compared not to any great Kernell, or Nut; but to a graine of Muſtard; which is one of the leaſt Graines, but hath in it a propertie and ſpirit haſtily to get vp and ſpread. So are there States that are great in Territory: and yet not apt to conquer or inlarge: And others, that haue but a ſmall dimention or ſtemme, and yet apt to bee the foundation of great Monarchies: Walled Townes, ſtored Arcenals and Armories, goodly Stables, Elephants, (if you will) Maſſe of Treaſure, number in Armies, Ordinance, and Artillerie, they are all but a ſheepe in a Lyons skinne, except they breed and diſpoſition of the people bee militarie. The helpe is mercenarie aides. But a Prince or State that reſteth vpon waged companies of forraine armes, and not of his owne Natiues, may

ſpread

ſpread his feathers for a time, but he will mew them ſoone after. The bleſſing of *Iudah* and *Iſſachar* will neuer meet, to bee both the Lyons whelpe, and the Aſſe laid betweene burthens: Neither will a people ouercharged with Tributes, be euer fit for Empire. Nobility and Gentlemen multiplying in too great a proportion, maketh the common Subiect grow to bee a Peaſant and baſe Swaine, driuen out of heart, and but the Gentlemans laborer: like as it is in Copices, where if you leaue your ſtaddles too thicke, you ſhall neuer haue cleane vnder-wood, but ſhrubs and buſhes. And take away the middle people, and you take away the Infantery, which is the Nerue of an Army: and you bring it to this, that not the hundreth pole will be fit for a Helmet, and ſo great population and little ſtrength. Certainely *Virgil* coupled Armes and

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the Plough together well, in the conſtitution of ancient *Italy*.

Terra potens armis atq; vbere gleba.

For it is the Plough that yeeldeth the beſt ſouldier, but how? mainetained in plenty, and in the hand of owners, and not of meere labourers. Sedentary and within-doore Arts, and nice manufactures, that require rather the finger, then the hand or arme, haue in their nature a contrariety to a diſpoſition militar: and generally, all warlike people are a little idle, and loue danger better then paine: neither muſt they be too much broken of it, if they ſhall bee preſerued in vigor. No body can be healthfull without exerciſe, neither naturall body, nor politike; and to the politike body of a Kingdome or eſtate, a ciuill warre is as the heate of a feauer: but an honorable forraine

warre

warre is like the heate of exercise. At least, discoueries, Nauigations, honourable succours of other States may keepe health: For in a slothfull peace, both courages will effeminate, and manners corrupt. States liberall of naturalization, are capeable of greatnesse; and the iealous States that rest vpon the tribe and stirp, quickely want body to carry the boughes and branches. Many are the ingrediments into the receit for greatnesse. No man can by care taking, adde a cubite to his stature, in the little modell of a mans body. But certainely in the great frame of Kingdomes and Common-wealths, it is in the power of Princes or Estates by ordinances and constitutions, and manners which they may introduce, to sowe greatnesse to their posterity and succession. But these things are commonly left to chance.

41. Of Honour and Reputation.

THE winning of Honour, is but the reuealing of a mans Vertue and worth without disaduantage, for some in their actions doe affect Honour and Reputation, which sort of men are commonly much talked of, but inwardly little admired; & some darken their vertue in the shew of it, so as they be vnder-valued in opinion: If a man performe that which hath not beene attempted before, or attempted and giuen ouer, or hath bin atchieued, but not with so good circumstance, he shall purchase more honor, then by affecting a matter of greater difficulty or vertue, wherein he is but a follower. If a man so temper his actions, as in some one of them he do content euery faction or com-

combination of people, the Muſicke wil be the fuller. A man is an ill huſband of his honor that entreth into any action, the failing wherein may diſgrace him more, then the carying of it through can honour him. Diſcreet followers helpe much to reputation. Enuy, which is the canker of honor, is beſt diſtinguiſhed by declaring a mans ſelfe in his ends, rather to ſeeke merit then fame, and by attributing a mans ſucceſſes rather to diuine prouidence and felicity, then to his vertue or pollicy. The true Marſhalling of the degrees of Soueraigne Honour are theſe. In the firſt place are *Conditories*, Founders of States. In the ſecond place, are *Legiſlatores*, Law-giuers, which are alſo called, *Second Founders*, or *Perpetui Principes*, becauſe they gouerne by their Ordinances after they are gone. In the third place, are *Liberatores*; Such as compound the long

miſeries of ciuill warres, or deliuer their Countries from ſeruitude of ſtrangers or tyrants. In the fourth place are *propagatores*, or *propugnatores imperij*, ſuch as in honorable wars inlarge their reritories, or, make noble defence againſt inuadors. And in the laſt place, are *patres patriæ*, which raigne iuſtly, and make the times good wherein they liue. Degrees of honor in ſubiects are firſt, *Participes curarum*; thoſe vpon whom Princes do diſcharge the greateſt weight of their affaires, their *right hands* (as we call them.) The next, are *Duces belli*, Great leaders, ſuch as are Princes Lieutenants, and doe them notable ſeruices in the warres. The third, are *Gratioſi*, Fauorites, Such as exceed not this ſcantling, to be ſolace to the Soueraigne, and harmeleſſe to the people. And the fourth, *negotij pares*, ſuch as haue great place vnder Princes, and execute their places with ſufficiency. FINIS.

Meditationes ſacræ.

1 *OF the workes of God and Man.*
2 *Of the miracles of our Saviour*
3 *Of the innocency of the Dove, and the wiſdome of the Serpent.*
4 *Of the exaltation of Charity.*
5 *Of the moderation of cares.*
6 *Of earthly Hope.*
7 *Of Hypocrites.*
8 *Of Impoſtures.*
9 *Of the ſeverall kinds of Impoſture.*
10 *Of Atheiſme.*
11 *Of Hereſies.*
12 *Of the Church and the Scripture.*

1. *Of the Workes of God and Man.*

GOD beheld all things which his hands had made, & loe they were all passing good. But when man turned him about, and took a view of the works which his hands had made, he found all to be vanity and vexation of spirit: wherefore, if thou shalt worke in the works of God, thy sweat shal be as an oyntment of odors, and thy rest as the Sabbath of God. Thou shalt trauaile in the sweat of a good conscience, and shall keepe holy day in the quietnesse and liberty of the sweetest contemplations. But if thou shalt aspire after the glorious acts of men, thy working shall bee accompanied with compunction and strife, and thy remembrance

followed with diſtaſte and vpbraidings, and iuſtly dooth it come to paſſe towards thee (O Man) that ſince thou which art Gods worke, doeſt him no reaſon in yeelding him well pleaſing ſeruice, euen thine owne workes alſo ſhould reward thee with the like fruite of bitterneſſe.

2. *Of the Miracles of our Sauiour.*

He hath done all things well.

A True confeſſion and applauſe: God when he created all things, ſaw that euety thing in particular, and all things in generall were exceeding good, God the word in the Miracles which he wrought (now euery Miracle is a new Creation, and not according

according to the first Creation) would doe nothing which breathed not towards men fauour and bounty. *Moyses* wrought Miracles, and scourged the *Egyptians* with many plagues. *Elias* wrought miracles, and shut vp Heauen, that no Raine should fall vpon the Earth, and againe brought downe from Heauen the fire of God vpon the Captaines and their bands. *Elizeus* wrought also, and called Beares out of the desart to deuoure young Children. *Peter* strucke *Ananias* the sacrilegious Hypocrite, with present death; and *Paul*, *Elimas* the Sorceror with blindnesse, but no such thing did Iesus, the Spirit of God descended downe vpon him in the forme of a Doue, of whom he said; *You know of what Spirit you are.* The Spirit of *Iesus*, is the Spirit of a Doue, those Seruants of God, were as the Oxen of God treading out the Corne, and

trampling the Straw downe vnder their feete, but Ieſus is the Lambe of God, without wrath or iudgements. All his Miracles were conſumate about mans body, as his Doctrine reſpected the ſoule of man: the body of man needeth theſe things: ſuſtenance, defence from outward wrongs, & medicine, it was he that drew a multitude of Fiſhes into the Nets, that hee might giue vnto men more liberall prouiſion. Hee turned water a leſſe worthy nouriſhment of mans body, into wine, a more worthy that glads the heart of man. Hee ſentenced the Fig-tree to wither for not doing that duty whereunto it was ordained, which is to beare fruit for mens food. Hee multiplied the ſcarcity of a few loaues and fiſhes to a ſufficiency to victuall an hoaſt of people. He rebuked the winds that threatned deſtruction to the Seafaring men: hee reſtored motion to

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the lame, light to the blind, ſpeech to the dumbe, health to the ſicke, cleanneſſe to the leprous, a right mind to thoſe that are poſſeſſed, and life to the dead. No miracle of his is to be found to haue beene of iudgement or reuenge, but all of goodnes and mercy, and reſpecting mans body; for as touching Riches hee did not vouchſafe to doe any Miracle, ſaue one onely that tribute might be giuen to *Caſar*.

3. *Of the Innocency of* the Doue, and the wiſdome *of the Serpent:*

The foole receiueth not the word of wiſdome, except thou diſcouer to him what he hath in his heart:

TO a Man of a peruerſe and corrupt iudgment, all inſtruction or per-

perſwaſion is fruitleſſe & contemptible, which begins not with diſcouery, and laying open of the diſtemper, and ill complexion of the mind, which is to be recured as a plaiſter, is vnſeaſonably applied before the wound be ſearched: for men of corrupt vnderſtanding, that haue loſt all ſound diſcerning of good and euill, come poſſeſt with this preiudicate opinion, that they thinke all honeſty and goodnes proceedeth out of a ſimplicity of manners, and a kinde of want of experience and vnacquaintance with the affaires of the World. Therefore except they may perceiue that thoſe things which are in their harts, that is to ſay, their owne corrupt principles, and the deepeſt reaches of their cunning and rottenneſſe, to bee throughly ſounded and knowne, to him that goes about to perſwade with them, they make but a play of the words

of

of wisdome. Therefore it behoueth him which aspireth to a goodnesse, (not retired or particular to himself, but a fructifying and begetting goodnesse, which should draw on others) to know those points, which be called in the reuelation the deeps of Sathan. That he may speake with authoritie and true insinuation. Hence is the precept; *Try all things, and hold that which is good*, which endureth a discerning election out of an examination whence nothing at all is excluded, out of the same Fountaine ariseth that direction: *Be you wise as Serpents, and innocent as Doues.* There are neither teeth nor stings, nor venime, nor wreaths and foulds of Serpents, which ought not to be all knowne, and as farre as examination doth lead, tried: neither let any man here feare infection or pollution, for the Sunne entreth into sinkes and is not defiled. Neither

ther let any man thinke that herein he tempteth God, for his diligence and generality of examination is commanded, and *God is sufficient to preserue you immaculate and pure.*

4. *Of the Exaltation of Charity.*

If I haue reioyced at the ouerthrow of him that hated mee, or tooke pleasure when aduersity did befall him.

THE *detestation or renouncing of Iob.* For a Man to loue againe where he is loued, it is the charity of Publicans contracted by mutuall profit & good offices, but to loue a mans Enemies is one of the cunningest points

points of the Law of Christ, and an imitation of the diuine nature. But yet again of this charity there be diuers degrees; whereof the first is, to pardon our enemies when they repent: of which Charity there is a shaddow and Image, euen in noble beasts: for of Lyons it is a receiued opinion, that their fury & fiercenes ceaseth towards any thing that yeildeth and prostrateth it selfe. The second degree is, to pardon our enemies, though they persist without satisfactions and submissions. The third degree is, not onely to pardon and forgiue, & forbear our enemies, but to deserue well of them, and to doe them good. But all these three degrees either haue, or may haue in them a certaine brauery and greatnesse of the minde, rather then pure Charity: for when a man perceiueth vertue to flow from himselfe, it is possible that he is puffed vp & takes con-

contentment rather in the fruite of his owne vertue, then in the good of his neighbours: but if any euill ouertake the Enemy from any other Coaſt, then from thy ſelfe, and thou in the inwardeſt motions of thy hart beeſt greeued and compaſſionate, and doſt no wayes inſult, as if thy dayes of right and reuenge were at the laſt come. This I interpret to be the height and exaltation of Charitie.

5. *Of the Moderation of Cares.*

Sufficient for the day is the euill thereof.

THere ought to be a man ſure in worldly cares, otherwiſe they are both vnprofitable, as thoſe which oppreſſe the mind, and aſtoniſh the iudgement, and prophane

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as thoſe which ſauour of a minde, which promiſeth to it ſelfe a certain perpetuitie in the things of this World, for wee ought to bee daieſmen, & not to morrowes-men, conſidering the ſhortneſſe of our time, and as hee ſaith, *Laying holden the preſent day*; for the future things ſhal in their turnes become preſent, therefore the care of the preſent ſufficeth; & yet moderate cares (whether they concerne our particular, or the Common-wealth, or our Friends) are not blamed. But herein is a two-folde exceſſe; the one, when the Chaine or Threed of our cares, extended and ſpun out to an ouer great length, and vnto times too far off, as if wee could binde the Diuine prouidence by our prouiſions, which euen with the heathen, was alwaies found to bee a thing inſolent and vnlucky, for thoſe which did attribute much to Fortune, and

were

were ready at hand to apprehend with alacrity the preſent occaſions, haue for the moſt part in their actions beene happy. But they who in a compaſſe wiſdome haue entred into a confidence that they had belaied all euents, haue for the moſt part encountred misfortune. The ſecond exceſſe is, when we dwell longer in our Cares, then is requiſite for due deliberating, or firme reſoluing: for who is there amongſt vs that careth no more then ſufficeth either to reſolue of a courſe, or to conclude vpon an impoſſibility, and doth not ſtill chew ouer the ſame things, and tread a maze in the ſame thoughts, and vaniſheth in them without iſſue or concluſion: which kind of cares are moſt contrary to all diuine and humane reſpects.

Of

6. Of Earthly Hope.

Better is the sight of the eye, then the apprehension of the minde:

PResence receiuing euery thing, according to the natural impression, makes a better State and Gouernment of the minde, then these same imaginations and apprehensions of the minde: for the minde of man hath this nature and propertie, euen in the graueſt and moſt ſetled wits, that from the ſenſe of euery particular, it doth as it were bound and ſpring forward, and take holde of other matters, foretelling vnto it ſelfe that all ſhall prooue like vnto that which beateth vpon the pre-

ſent ſence: if the ſence bee of good, it eaſily runnes into an vn-limited hope, and into a like feare; when the ſence is of euill, according as is ſaide.

The Oracles of hope doth oft abuſe:
And that contrary.
A froward ſouth ſayer is feare in doubts:

But yet of feare there may be made ſome vſe, for it prepareth patience, and awaketh induſtry.

No ſhape of ill, comes new or ſtrange to mee,
All ſorts ſet downe, yea and prepared bee.

But hope ſeemeth a thing altogether vnprofitable, for to what end ſerueth this conceit of good. Conſider and note a little if the good fall out leſſe then thou hopeſt, good though it bee, yet leſſe becauſe it is, it ſeemeth rather loſſe then benefit through thy exceſſe of hope: if the good proue equal and proportiona-

ble

ble in euent to thy hope, yet the flower whereof by the hope is gathered, so as when it comes, the grace of it is gone, and it seemes vsed, and therefore sooner draweth on satiety: admit thy successe proue better then thy hope, it is a true gain seems to bee made: but had it not beene better to haue gained the principall by hoping for nothing then the increase by hoping for lesse. And this is the operation of Hope in good fortunes, but in misfortunes it weakeneth all force and vigor of the minde, for neither is there alwaies matter of Hope, and if there bee, yet if it faile but in part, it doth wholy ouerthrow the constancy and resolution of the minde, and besides though it doth carrie vs through, yet it is a greater Dignity of minde to beare euils by fortitude and iudgement, then by a kinde of absenting and alienation

nation of the mind from things present to things future, for that it is to hope. And therefore, it was much lightnesse in the Poets to faine hope to be as a counterpoyson of humane diseases, as to mittigate and asswage the fury and anger of them, whereas indeede it doth kindle and enrage them, and causeth both doubling of them and relapses. Notwithstanding we see that the greatest number of men, giue themselues ouer to their imaginations of hope & apprehensions of the minde, in such sort, that vngratefull towards things past, and in a manner vnmindfull of things present, as if they were euer children and beginners, they are still in longing for things to come. *I saw all Men walking vnder the Sunne, resort and gather to the second person, which was afterwards to succeed, this is an euill disease, and a great idlenesse of the minde.*

But

But perhaps you will aske the question, whether it be not better when things stand in doubtfull termes, to presume the best, and rather hope well, then distrust, specially seeing that hope doth cause a greater tranquility of mind?

Surely I doe iudge a state of mind which in all doubtfull expectations is setled and floteth not, and doeth this out of a good gouernment and composition of the affections, to be one of the principall supports of mans life: But that assurance and repose of the mind, which only rides at Ancor vpon hope, I doe reiect as wauering and weake, not that it is not conuenient to foresee and presuppose out of a sound and sober coniecture, as well the good as the euill, that thereby wee may fit our actions to the probabilities & likelyhoods of their euent, so that this be a worke of the vnderstanding &

iudgement, with a due bent and inclination of the affection: but which of you hath so kept his Hopes within limits, as when it is so, that you haue out of a watchfull and strong discourse of the minde set downe the better successe to be in apparancy the more likely, you haue not dwelt vpon the very muse and forethought of the good to come, and giuing scope and fauour vnto your mind, to fall into such cogitations as into a pleasant dreame; and this it is which makes the mind light, frothy, vnequall and wandering; wherefore all our Hope is to bee bestowed vpon the heauenly life to come. But heere on earth the purer our sence is from the infection and tincture of imagination, the better and wiser soule.

The sum of life to little doth amount,
And therefore doth forbid a longer count.

7. Of Hypocrites.

I demand mercy and not Sacrifice.

ALL the boasting of the hypocrite is of the workes of the first Table of the Law, which is of adoration and duty towards God; whereof the reason is double, both because such workes haue a greater pompe and demonstration of holinesse, and also because they doe lesse crosse their affections and desires, therefore the way to conuict Hypocrites, is to send them from the workes of sacrifice to the workes of mercy, whence commeth that saying *This is pure and immaculate religion with God the Father, to visit Orphanes and Widdowes in their tribulations.*

And that saying: *He that loueth not his Brother whom he hath seene, how can hee loue God, whom hee hath not seene.*

Now, there is another kinde of deeper and more extrauagant hypocrisie: for, some deceiuing themselues, & thinking themselues worthy of a more neere accesse and conuersation with God, doe neglect the duties of Charitie towards their Neighbor, as inferior matters which did not indeed cause Originally the beginning of a monasticall life (for the beginnings were good) but brought in that excesse and abuse which are followed after: For, it is truely said: *That the office of praying is a great office in the Church.* And it is for the good of the Church, that there be consorts of men freed from the cares of this world, who may with daily and deuout supplications and obseruances, solicite the diuine

Maiestie, for the causes of the Church. But vnto this ordinance, that other hipocrisie is a nigh neighbour, neither is the generall institution to be blamed, but those spirits which exalt themselues too high to be refrained: for euen *Enoch* which was saide to walke with GOD, did propheſie, as is deliuered vnto vs by *Iude*, and did endow the Church with the fruit of his propheſie which he left: and *Iohn Baptiſt*, vnto whom they did referre, as to the author of a Monasticall life, trauelled and exercised much in the ministery both of Propheſie and Baptizing, for as to these others, who are so officious towards God, to them belongeth that question: *If thou do iustly what is that to God, or what profit doth he take by thy hands?* Wherefore, the works of mercy, are they which are the workes of Distinction, whereby to finde out Hypocrites. But with Heretikes

retikes it is contrary, for as Hypocrites with their dissembling holynesse towards God, doe palliate and couer their iniuries towards men; so Heretikes by their morality and honest cariage towards men, insinuate and make a way with their blasphemies against God.

8. Of Impostors.

Whether we be transported in minde it is to Godward.
Or whether wee bee sober it is to youward.

THis is the true Image and true Temper of a man, and of him that is Gods faithfull Workeman, his carriage and con-

conuersation towards God, is full of passion, of zeale, and of tramisses, thence proceede groanes vnspeakeable, and exultings, likewise in comfort, rauishment of spirit and agonies. But contrariwise, his carriage and conuersation towardes men, is full of mildnesse, sobriety and applyable demeanor. Hence is that saying, *I am become all things to all men*, and such like. Contrary it is with Hypocrites and Impostors, for they in the Church, and before the people set themselues on fire, and are carried, as it were, out of themselues, & becomming as men inspired with holy furies, they set heauen and earth together: but if a man did see their solitary and seperate Meditations, and conuersation whereunto God is onely priuy, hee might towards God, finde them not onely cold and without vertue, but also full of ill Nature and Leauen; *Sober*

ber enough to God, and transported onely towards men.

9. Of the ſeuerall kinds of impoſture.

Auoiding prophane ſtrangeneſſe of words & oppoſitions of knowledg falſly ſo called.

Auoid fond and idle fables.

Let no man deceiue you by high Speech.

THere are three formes of ſpeaking, which are as it were the Stile and phraſe of Impoſture: the firſt kinde is of

of them, who as soone as they have gotten any subiect or matter: doe straight cast it into an Art, inventing new termes of Art, reducing all into diuisions and distinctions, thence drayweth assertions or opositions, and so framing Oppositions by questions and answers. Hence issueth the Copwebbes and clatterings of the Schoole men.

The second kinde is of them, who out of the vanity of their witte (as Church Poets) doe make and deuise all variety of Tales, Stories, and examples, whereby they may leade Mens mindes to a beleefe, from whence, did grow the Legendes and infinite Fabulous inuentions and Dreames of the auncient Heretikes.

The third kind, is of them, who fill Mens eares with mysteries, high Parables, Allegories, and Illusions; with Mysticall and profounde

forme

forme many of the Heretikes also made choise of. By the first kinde of these, the Capacity and Wit of man is fettered and entangled; by the second, it is trained on, and inueigled: by the third, it is astonished and enchanted, but by euery of them, the while it is seduced and abused.

10. *Of Atheisme.*

The Foole hath said in his heart there is no God.

FIrst it is to bee noted, that the Scripture saith, The Foole hath saide in his heart, and not thought in his heart, that is to say, hee doth not so fully thinke it in iudgement, as hee hath a good will to bee of that beliefe, or seeing it makes not for him that there should be a God, he doth seeke by all meanes accordingly to perswade and resolue himselfe,

ſelfe, and ſtudies to affirme, proue and verifie it to himſelfe, as ſome Theame or Poſition: All which labour, notwithſtanding that ſparkle of our Creation light, whereby men acknowledge a Deitie burned ſtill within, and in vaine doth hee ſtriue vtterly to alienate it, or put it out, ſo that it is out of the corruption of his Heart and Will, and not out of the Naturall apprehenſion of his Braine and Conceit, that hee doth ſet downe his opinion as the Commicall Poet ſayth, *Then came my Minde to be of mine opinion*, as if himſelfe and his Minde had beene two diuers things: therefore, the Atheiſt had rather ſaid and held it in his heart, then thought or beleeued in his heart that there is no GOD. Secondly, it is to be obſerued, that hee hath ſaid in his Heart, and not ſpoken it with his Mouth. But againe you ſhall note, that this ſmo-

thering

theting of this perſwaſion within the heart, commeth to paſſe for feare of gouernment, and of ſpeech amongſt men: for as he ſaith; *To deny God in a publike Argument were much, but in a familiar conference, were currant enough.* For if this bridle were remoued, there is no Hereſie which would content more to ſpread and multiply, and diſſeminate it ſelfe abroad, then Atheiſme; neyther ſhall you ſee thoſe men, which are drencht in this frenzie of minde to breath almoſt any thing elſe, or to inculcate euen without occaſion, any thing more then ſpeech tending to Atheiſme, as may appeare in *Lucretius* the Epicure, who makes of his inuectiues againſt Religion, as it were a burthen or verſe of returne to all his other diſcourſes: the reaſon ſeemes to bee, for that the Atheiſt not relying ſufficiently vpon himſelfe, floating in

minde and vnſatisfied, and indureth within many faintings, & as it were fales of his opinion, deſires by other mens opinions agreeing with his, to bee recouered and brought againe: for it is a true ſaying,

Who ſo laboureth earneſtly to proue an opinion to another, himſelfe diſtruſts it. Thirdly, it is a Foole that hath ſo ſaid in his heart, which is moſt true, not onely in reſpect that he hath no taſte in thoſe things which are ſupernaturall and diuine: but in reſpect of humane and ciuill wiſedome: for firſt of all, if you marke the wits and diſpoſitions which are enclined to Atheiſme, you ſhall find them light, ſcoffing, impudent, and vaine: briefely, of ſuch a conſtitution, as is moſt contrary to wiſedome and morall grauity.

Secondly, amongſt States-men and politikes, thoſe which haue bin of greateſt depths and compaſſe

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and of largeſt and moſt vniuerſall vnderſtanding, haue not onely in cunning made their profit in ſeeming religious to the people; but in truth haue beene toucht with an inward ſence of the knowledge of Dietie, as they which you ſhall euermore note to haue attributed much to Fortune and Prouidence.

Contrariwiſe, thoſe who aſcribed all things to their owne cunning and practiſes, and to the immediate and apparant cauſes: and as the Prophet ſaith; *Haue ſacrificed to their owne Nets*, haue beene alwaies but petty counterfeit Stateſmen, and not capable of the greateſt actions.

Laſtly, this I dare affirme in knowledge of Nature, that a little naturall Philoſophy, and the firſt entrance into it, doth diſpoſe the opinion to Atheiſme: But, on the

other side, much naturall Philosophy, and wading deepe into it, will bring about mens minds to Religion: wherefore Atheisme euery way seemes to bee ioyned and combined with folly and Ignorance, seeing nothing can be more iustly allotted to bee the saying of Fooles then this, *There is no God.*

II. *Of Heresies.*

You erre, not knowing the Scriptures, nor the power of God.

THis Cannon is the Mother of all Canons against Heresie: the causes of errour are two: the ignorance of

of the will of God, and the ignorance or not ſufficient conſideration of his power: the will of GOD is more reuealed by the Scriptures, and therefore the precept is; *Search the Scriptures*: The will of God is more reuealed by the Creatures, and therefore the precept is: *Behold and conſider the Creatures*: So is the fulneſſe of the power of God to bee affirmed, as wee make no imputation to his will, ſo is the goodneſſe of the will of God to bee affirmed, as wee make no derogation from his power: Therefore true Religion ſeated in the meane, betwixt ſuperſtition, with ſuperſtitious Hereſies on the one ſide, and Atheiſme, with prophane Hereſies on the other: Superſtition reiecting the light of the Scriptures, and giuing it ſelfe ouer to vngrounded Traditions and writings doubtfull, and not canonicall, or too new Reuelations, or to vntrue

Interpretations of the Scriptures, themſelues doe forge and dreame many things of the will of GOD, which are ſtrange and farre diſtant from the true ſence of the Scripturse: But Atheiſme and Theomachy rebelled and mutineth againſt the power of God, giuing no Faith to his word, which reuealeth his will, vpon a diſcredit and vnbeliefe of his power, to whom all things are poſſible. Now, thoſe Hereſies which ſpring out of this Fountaine, ſeeme more hainous then the other: for euen in ciuill gouernment it is held an offence in a higher degree, to deny the power and authority of a Prince, then to touch his honour and fame. Of theſe Hereſies which derogate from the power of God beſide plaine Atheiſme, there are three degrees, and they haue all one and the ſame myſtery: for al Antichriſtianity worketh in a myſtery, that is, vnder the

shaddow of good, and it is this, to free and deliuer the wil of God from all imputation and aspersion of euill. The first degree, is of those who make and suppose two principles contrary, and fighting one against the other; the one of good; the other of euill.

The second degree, is of them to whom the Maiesty of God seemes too much wronged, in setting vppe and erecting against him another aduerse and opposite principle, namely, such a principle as should bee actiue and affirmatiue, that is to say; cause or Fountaine of any Essence or being: therefore reiecting all such presumption, they doe neuertheless bring in against God a principall Negatiue, and Priuatiue, that is a cause of not being and subsisting, for they will haue it to bee an inbred proper worke, and Nature

of the matter and Creature it selfe, of it selfe to turne againe, and resolue into confusion and nothing, not knowing that it is an effect of one and the same omnipotency, to make nothing of somewhat, as to make somewhat of nothing. The third degree is of those, who abridge and restraine the former opinion onely, to those humane actions which partake of sinne: which actions, they will haue to depend substantiuely and originally, and without any sequell or subordination of causes vpon the will, and make, and set downe, and appoint larger limits of the knowledge of God, then of his power, or rather of that part of Gods power (for knowledge it selfe is a power whereby hee knoweth) then of that by which hee moueth and worketh, maketh him foreknowne some things idle, and as a looker on, which hee doth not predestinate

destinate nor ordaine: Not vnlike to that deuise which *Epicurus* brought into *Democritus* opinion, to take away destiny, and make way to fortune, to wit; the start and slippe of *Attemus*, which alwaies of the wiser sort was reiected as a friuolous shift: but whatsoeuer depends not of God as Author and principall by inferior linkes and degrees, that must needes be in place of God, and a new principle, and a certaine vsurping God: wherefore worthily is that opinion refused, as an indignity and derogation to the Maiesty and power of God, and yet it is most truely affirmed, that God is not the author of euill, not because he is not author, but because not as of euill.

12. *Of the Church and the Scriptures.*

Thou ſhalt protect them in thy Tabernacle, from the tradiction of tongues.

THE contradiction of tongues, doth euery where meet with vs out of the Tabernacle of God, therfore whether ſoeuer thou ſhalt turne thy ſelfe, thou ſhalt finde no end of Controuerſies, except thou withdraw thy ſelfe into that Tabernacle. Thou wilt ſay t'is true, and that it is to be vnderſtood of the vnity of the Church: but heare and note, there was in the Tabernacle the Arke, and in the Arke the teſtimony or Tables

of

of the Law: what doſt thou tell me of the huſk of the Tabernacle without the Kernell of the Teſtimony. The Tabernacle was ordained for the keeping and deliuering ouer from hand to hand of the teſtimony? In like manner, the cuſtody and paſſing ouer of the Scriptures is committed vnto the Church: But the life of the Tabernacle is the Teſtimony.

FINIS.

OF
The colours
of Good and Euill,
a Fragment.

1613.

Vitæ tertæ partes vel sectæ secundas vnanimiter deferunt, cum singulæ principatum sibi vendicent, melior reliquis videtur. Nam primas quæq; ex zelo videtur sumere, secundas autem ex vero tribuere.

2 Cuius excellentia vel exuperantiæ melior, id toto genere melius.

3 Quod ad veritatem refertur maius est quám quod ad opinionem. Modus autem & probatio eius quod ad opinionẽ pertinet hæc est. Quod quis si clam putaret fore futurus non esse.

4 Quod rem integram seruat bonum, quod sine receptu est malum. Nam se recipere non posse impotentiæ genus est, potentia autem bonum.

5 Quod ex pluris constat, & diuisilibus est maius quam quod expaucioribus & magis vnum: nam omniæ per partes considerata maior á videntur quare & pluralitas partiũ magnitudinem

nitudinem præ se fert, fortius autem operatur pluralitas partium si ordo absit, nam inducit similitudinem infiniti, & impedit comprehensionem.

6 Cuius priuatio bona, malum, cuius priuatio mala bonum.

7 Quod bono vicinum bonum, quod á bono remotum, malum.

8 Quod quis culpa sua contraxit, maius malum, quod ab externis imponitur, minus malum.

9 Quod opera, & virtute nostra partum est, maius bonum, quod ab alieno beneficio vel ab indulgentia fortuna delatum est. minus bonum.

10 Gradus priuationis maior videtur quam gradus diminutionis, & rursus gradus inceptionis maior videtur, quam gradus incrementi.

In

IN deliberatiues the point is, what is good, and what is euill, and of good what is greater, and of euill what is leſſe.

So that the perſwaders labour is to make things appeare good or euill, and that in higher or lower degree, which as it may bee performed by true and ſolide reaſons, ſo it may bee repreſented alſo by colours, popularities and circumſtance, which are of ſuch force, as they ſway the ordinary iudgement eyther of a weake Man, or of a wiſe Man, not

not fully and considerately attending and pondering the matter. Besides their power to alter the Nature of the subiect in appearance, and so to leade to errour, they are of no lesse vse to quicken and strengthen the opinions and perswasions which are true: for reasons plainely deliuered, and alwaies after one manner, especially with fine and fastidious mindes, enter but heauily and dully: whereas, if they bee varied and haue more life and vigour put into them by these formes and insinuations, they cause a stronger apprehension, and many times suddenly winne the minde to a resolution. Lastly, to make a true and safe iudgement, nothing can be of greater vse and defence to the minde,

then the discouering and repre-
hension of these Colours, shew-
ing in what cases they hold, and
in what they deceiue: which as it
cannot be done, but out of a very
Vniuersall knowledge of the Na-
ture of things, so being perfor-
med, it so cleareth mans Iudge-
ment and election, as it is the
lesse apt to slide into
any errour.

A Table of the Colours, or apparances of Good and Euill, and their Degrees, as places of *Perswasion, and Disswasion, and their* seuerall Fallaxes, and the Clenches of them.

Vi cetera partes vel sectæ secundas vnanimiter deferunt, cum singula principatem sibi vindicent, melior reliquis videtur. Nam primas quæque ex zelo videtur sumere; secundas autem ex vero & merito tribuere.

SO *Cicero* went about to proue the Sect of Academiques, which suspended all asseueration, for to be the best; for saith he, aske a Stoicke

which phyloſophy is true, hee will preferre his owne. Then aske him which approacheth next the truth, hee will confeſſe the Academiques. So deale with the Epicure, that will ſcant indure the Stoick to be in ſight of him, ſo ſoone as hee hath placed himſelfe hee will place the Academiques next him.

So if a Prince tooke diuers competitors to a place, & examined them ſeuerally, whom next themſelues they would rareſt commend, it were like the ableſt man ſhould haue the moſt ſecond voyces.

The fallex of this colour happeneth oft in reſpect of enuy, for men are accuſtomed after themſelues and their owne faction, to incline vnto them which are ſofteſt, and are leaſt in their way, in deſpight and derogation of them that hold them hardeſt to it. So that this colour of meliority and preheminence is of a

ſigne

ſigne of eneruation and weakneſſe.

2 *Cuius excellentia: vel exuperantia melior, id toto genere.*

APpertaining to this, are the formes: *Let vs not wander in generalities: Let vs compare particular with particular. &c.* This appearance, though it ſeeme of ſtrength, and rather Logicall then Rhetoricall, yet is very oft a fallex.

Sometime becauſe ſome things are in kind very caſuall, which if they eſcape, proue excellent, ſo that the kind is inferiour, becauſe it is ſo ſubiect to peril, but that which is excellent being proued is ſuperiour, as the bloſſom of *March*, & the bloſſom of *May*, whereof the French verſe goeth

Burgeon de Mars enfans de Paris.
Si vn eſchape, ihen vant dix.

So that the bloſſom of *May* is generally better then the bloſſome of *March*, and yet the beſt bloſſome of

March is better then the best Blossome of May. Somtimes becauſe the Nature of ſome kinds is to bee more equall, and more indifferent, and not to haue very diſtant degrees, as hath beene noted in the warmer climates, the people are generally more wiſe, but in the Northene climate, the wits of chiefe are greater. So in many armies, if the matter ſhould bee tried by duell betweene two Champions, the victory ſhould goe on the one ſide, and yet if it be tryed by the groſſe, it would goe on the other ſide: for excellencies goe as it were by chance, but kinds goe by a more certaine Nature, as by Diſcipline in Warre.

Laſtly, many kindes haue much refuſe, which counteruail that which they haue excellent, and therefore generally mettall is more precious then Stone; and yet a Diamond is more precious then Gold.

3 *Quod ad veritatem refertur magis est quam quod ad opinionem. Modus autem & probatio eius quod opinionem pertinet hac est. Quod quis si clam putaret fore facturus non esseti.*

SO the Epicures say of the Stoiks felicity placed in vertue. That it is like the felicity of a Player, who if he were left of his Auditor and their applause, hee would straight bee out of heart and countenance, and therefore they cal Vertue *Bonum theatrale* But of riches the Poet saith:

Populus me sibilat,
At mihi plaudo.

And of pleasure,

Grata sub ima.
Gaudia corde premens, vultu
simulate pudorem.

The fallox of this colour is somwhat subtill, though the answer to the example bee ready, for Vertue is not

choſen *propter aurum populorum*. But contrariwiſe, *Maxime omnium te-ipſum reuerere*, ſo as a vertuous man will bee vertuous in *ſolitudine*, & not only in *theatro*, though percaſe it wil bee more ſtrong by glory and Fame, as an heate which is doubled by re-flection. But that denieth the ſup-poſition, it doeth not reprehend the fallax, whereof the reprehenſion is alow, that vertue (ſuch as is ioyned with labour and conflict) would not be choſen but for fame and opinion, yet it followeth not, that the chiefe motiue of the election ſhould not be reall and for it ſelfe, for fame may be only *cauſa impulſiua*, and not *cauſa conſtituens*, or *efficiens*. As if there were two horſes, and the one would doe better without the Spur then the other: but again, the other with the Spur would farre exced the doing of the former, giuing him the Spurre alſo, yet the latter will be iudged to

be the better horſe, and the former as to ſay, *Tuſh, the life of this horſe is but in the Spurre*, will not ſerue as to a wiſe iudgement: for ſince the ordinary Inſtrument of Horſemanſhip is the Spur, and that it is no matter of impediment, or burden, the horſe is not to bee recounted the leſſe of which will not doe well without the Spurre, but rather the other is to bee reckoned a delicacy, then a vertue; ſo Glory and Honour are the Spurs to Vertue: & although vertue would languiſh without them, yet ſince they bee alwaies at hand to attend vertue, vertue is not to bee ſaide the leſſe choſen for it ſelfe, becauſe it needeth the Spur of Fame and reputation: and therefore that poſition, *Nota eius rei quod propter opinionem & non propter veritatem eligitur, hoc eſt quod quis ſiclam putaret fore faciendum non eſſe* is reprehended.

4. *Quod rem integram seruat bonum quod sine receptis est malum. Nam se recipere non posse impotentiæ genus est; potentia autem bonum.*

HEereof *Esop* framed the Fable of the two Frogs that consulted together in the time of Drowth, (when many plashes that they had repayred to) were dry, what was to bee done, and the one propounded to goe downe into a deepe Well, because it was like the water would not faile there; but the other answered, yea, but if it doe faile, how shall wee get vp againe. And the reason is, that humane actions, are so vncertaine and subiect to perils, as that seemeth the best course which hath most passages out of it. Apertaining to this perswation, the formes are, *you shal engage your selfe*, on the other side, *Tantum, quantum voles sumes*

ex

ex fortuna, you ſhall keepe the matter in your owne hand. The reprehenſion of it is, *That proceeding and reſoluing in all actions is neceſſary*. For as he ſaith well, *not to reſolue, is to reſolue*, and many times it breedes as many neceſſities, and engageth as far in ſome other ſort, as to reſolue. So it is but the couetous Mans diſeaſe tranſlated in power, for the couetous man will enioy nothing, becauſe hee will haue his full ſtore and poſſibilitie to enioy the more, ſo by this reaſon, a man ſhould execute nothing becauſe hee ſhould bee ſtill indifferent, and at liberty to execute any thing. Beſides neceſſity and this ſame *iacta eſt alea*, hath many times and aduantage, becauſe it awaketh the powers of the minde, and ſtrengtheneth endeauour, *Cæteris paret neceſſitate certe ſuperiores iſtis*.

5. Quod ex pluribus cõstatet diuisibilius est melius maius quã quod ex pauciorib⁹ & magis vnũ: nã omnia per partes considerata maiora videntur quare & pluralitas partium magnitudinem præ se fert, fortius autem operatur pluralitas partium si ordo absit, nam inducit similitudinem infiniti, & impedit comprehensionem.

THis Colour seemeth palpable, for it is not pluralitie of parts, without maioritie of parts, that maketh the totall greater, yet neuertheleſſe it often carries the minde away, yea it deceiueth the ſence, as it ſeemeth to the eye a ſhorter diſtance of way, if it bee all dead and continued, then if it haue trees or buildings, or any other markes, whereby the eye may diuide it. So when a great monied man hath diuided his Cheſts & Coynes, & Bags, he ſeemeth to himſelfe

ſelfe richer then he was, and therefore a way to amplifie any thing, is to breake it, and to make Anatomy of it in ſeuerall parts, and to examine it according to ſeuerall circumſtances. And this maketh the greater ſhew if it be done without order, for confuſion maketh things muſter more, and beſides what is ſet downe by order and diuiſion, doth demonſtrate that nothing is left out or omitted, but all is there, whereas if it bee without order, both the minde comprehendeth leſſe that which is ſet downe, and beſides it leaueth a ſuſpicion, as if more might bee ſaid then is expreſſed. This Colour deceiueth, if the minde of him that is to be perſwaded, doe of it ſelfe ouerconceiue or preiudge of the greatneſſe of any thing, for then the breaking of it wil make it ſeeme leſſe becauſe it maketh it to appear more according to the truth, and therefore

if a man be in ſickneſſe or paine, the time will ſeeme longer without a Clock or houre-glaſſe then with it, for the minde doth value euery moment, and then the houre doth rather ſum vp the moments, then diuide the day. So in a dead plaine the way ſeemeth the longer, becauſe the eye hath proconceiued it ſhorter thē the truth: and the fruſtrating of that maketh it ſeeme longer then the truth. Therefore, if any man haue an ouer great opinion of any thing, then if another thinke by breaking it into ſeuerall conſiderations, hee ſhall make it ſeeme greater to him, hee will bee deceiued; and therefore, in ſuch caſes it is not ſafe to deuide, but to extoll the entire ſtill in generall. Another caſe wherein this Colour deceiueth, is, when the matter broken or deuided is not cōprehended by the ſence or made at once in reſpect of the diſtracting or ſcatte-

ring

ring of it, and being intire, and not diuided, is comprehended, as an hundred pounds in heaps of fiue pounds, will shew more then in one grosse heape, so as the heapes bee all vpon one Table to bee seene at once, other wise not; as Flowers growing scattered in diuers beds, will shew more then if they did grow in one Bed, so as all those beds be within a Plotte, that they be obiect to view at once, otherwise not; and therefore men, whose liuing lieth together in one Shire, are commonly counted greater landed, then those whose liuings are dispersed, thoughit bee more, because of the notice and comprehension. A third case, wherein this Colour deceiueth, and it is not so properly a case or reprehension, as it is a counter-colour, being in effect, as large as the Colour it selfe, and that is, *Omnis compositio indigentia cuiusdam videtur esse particeps*, be-

cause

cause if one thing would serue the turne it were euer best, but the defect & imperfections of things that hath brought in that helpe to peece them vp as it is said, *Martha, Martha, attendis ad plurima, vnum sufficit.* So likewise hereupon *Esop* framed the fable of the Fox and the Cat, wheras the Fox bragged what a number of shifts and diuises he had to get from the Hounds, and the Cat said he had but one, which was to clime a tree, which in proofe was better woorth then all the rest, wherof the prouerb grew: *Multa nouit Vulpes, sed felix vnum magnum.* And in the morall of this fable, it comes likewise to passe: That a good sure friend is a better help at a pinch, thē all the stratagems & policies of a mans owne wit. So it falleth out to be a common errour in negociating, where as men haue many reasons to induce or perswade, they striue commonly to vtter & vse them

them all at once, which weakeneth them. For it argueth as was saide, a needinesse in euerie of the reasons by it selfe, as if one did not trust to any of them, but fled from one to another, helping himselfe onely with that. *Et quamen prosunt singula multa iuuant.* Indeede in a set speech in an assembly, it is expected a man should vse all his reasons in the case hee handleth, but in priuate perswasions it is alwayes a great errour. A fourth case wherein this Colour may be reprehended is, in respect of that same *Vis vnita fortior*, according to the tale of the French King, that when the Emperours Ambassador had recited his Masters stile at large, which consisteth of many countries & dominions: the French K. willed his Chancellor, or other Minister, to repeat ouer *Erance* as many times, as the other had recited the seueral Dominions, intending it was equiuolent

with them all, & more compacted & vnited. There is also appertaining to this colour another point, why breaking of a thing doth helpe it, not by way of adding a shew of magnitude vnto it, but a note of excellency and raritie: wherof the formes are, *Where shall you finde such a concurrence? Great, but not compleat*, for it seemes a lesse work of nature or Fortune, to make any thing in his kinde greater then ordinary, then to make a strange composition. Yet if it bee narrowly considered, this Colour will bee reprehended or encountered by imputing to all excellencies in compositions a kind of pouerty, or at least a casualtie or ieopardy, for from that which is excellent in greatnes, somewhat may be taken, or there may bee a decay, and yet sufficiently left, but from that which hath his price in cōposition if you take away any thing, or any part doe faile, all is disgrace.

6 Cuius priuatio bona, malum, cuius priuatio mala, bonum.

THE formes to make it conceiued, that that was euill which is changed for the better, are: *Hee that is in Hell, thinkes there is no other Heauen. Statis quercus, Acorns were good till Bread was found, &c.* And of the other side, the formes to make it conceiued, that that was good which was chaunged for the worse, are; *Bona magis carendo quam fruendo sentimus: bona a tergo formosissima: Good things neuer appeare in their full beautie, till they turne their backe, and bee going away, &c.* The reprehension of this Colour is, that the good or euill which is remoued may be esteemed good or euill comparitiuely, and not positiuely or simply. So that if the priuation be good, it followes not the former conditi-

on was euill, but lesse good; for the flower or blossome, is a positiue good, although the remone of it to giue place to the fruit, be a comparitiue good. So in the tale of *Æsop*, when the olde fainting man in the heate of the day cast downe his burthen, and called for death; and when death came to know his will with him, said, it was for nothing, but to helpe him vp with his burthen again: It doth not follow, that because death which was the priuation of the burthen, was ill, therfore the burthen was good. And in this part the ordinary forme of *Malum necessarium*, aptly reprehendeth this Colour: for *Priuatio mali necessarij est mala*, and yet that doth not conuert the nature of the necessary euill, but it is euill.

Againe, it commeth sometimes to passe, that there is an equalitie in the change of priuation, and as it were a *Dilemma boni*, or a *Dilemma mali*,

mali, ſo that the corruption of the one good, is a generation of the other; *Sorti pater æquus vtrique eſt*: and contrary, the remedy of the one euill, is the occaſion and commencement of another, as in *Scilla* and *Charibdis*.

7 *Quod bono vicinum bonum, quod à bono remotum, malum.*

SVch is the nature of things, that things contrary and diſtant in Nature and qualitie, are alſo ſeuered and diſioyned in place; and things like and conſenting in qualitie are placed, and as it were quartered together, for partly in regard of the Nature, to ſpread, multiply, and infect in ſimilitude; and partly, in regard of the Nature, to breake, expell, and alter that which is diſagreeable and contrary, moſt things doe either aſſociate, and drawe

neere to themselues the like, or at least assimilate to themselues that which approacheth neere them, and doe also driue away, chase, and exterminate their contraries. And that is the reason commonly yeelded why the middle Region of the ayre should be coldest, because the Sunne and Sarres are either hot by direct beames or by reflection. The direct beames heate the vpper Region, the reflected beames from the Earth and Seas, heate the lower Region. That which is in the middest, being furthest distant in place from these two Regions of heate, are most distant in nature that is coldest, which is that they tearme cold or hot, *Per antipater astasin*, that is; inuironing by contraries, which was pleasantly taken hold of by him that said, that an honest man in these dayes, must needes bee more honest then in ages heretofore: *Propter antiper stasin*: be-

becauſe the ſhutting of him in the middeſt of contraries muſt needes make the honeſty ſtronger and more compact in it ſelfe. The reprehenſion of this colour is, firſt many things of amplitude in their kind doe as it were ingroſſe to themſelues all, and leaue that which is next them moſt deſtitute, as the Shoots or Vnderwood that grow neere a great and ſpread Tree, is the moſt pyned and ſhrubby wood of the fielde, becauſe the great Tree dooth depriue and deceiue them of the ſap & nouriſhment, ſo hee ſaith well, *Diuites ſerui maxime ſerui*: and the compariſon was pleaſant of him, that compared Courtiers attendant in the Courts of Princes, without great place or office, to faſting dayes, which were next the Holy-daies but otherwiſe were the leaneſt dayes in all the weeke.

Another reprehenſion is, that

things of greatneſſe and predominancy, though they doe not extenuate the things adioyning in ſubſtance, yet they drowne them and obſcure them in ſhew & appearance; and therefore the Aſtronomers ſay, that whereas in all other Planets coniunction is the perfecteſt amity: the Sun contrariwiſe is good by aſpect, but euill by coniunction.

A third reprehenſion is, becauſe euill approcheth to good ſometimes for concealement, ſometimes for protection: and good to euill, for conuerſion and reformation. So Hypocriſie draweth neere to Religion for couert and hiding it ſelfe: *Sæpe latet vitium proximitate boni*, and Sanctuary men which were commonly inordinate men, and malefactors, were wont to be neereſt to Prieſt and Prelates, and holy men; for the Maieſtie of good things is ſuch, as the Confines of them are re-

uerend

uerend. On the other ſide, our Sauiour charged with neereneſſe of Publicans and Rioters, ſaid: *The Phyſician approacheth the ſicke, then the whole.*

8 *Quod quis culpa ſua contraxit, maius malum, quod ab externis imponitur, minus malum.*

THE reaſon is, becauſe the ſting and remorſe of the mind accuſing it ſelfe, doubleth all aduerſities. Contrariwiſe, the conſidering and recording inwardly, that a Man is cleere and free from fault, and iuſt imputation, doth attemper outward calamities. For if the will bee in the ſence, and in the Conſcience both, there is a gemination of it; but if euill be in the one, and comfort in the other, it is a kind of compenſation: ſo the Poets in Tragedies doe make the moſt paſſionate

nate lamentations, and those that forerun finall dispaire, to bee accusing, questioning, and torturing of a mans life.

Seque vnum clamat causumque caput que malorum. And contrariwise, the extremities of worthy Persons haue beene annihilated in the consideration of their owne good deseruing. Besides, when the euill commeth from with out, there is left a kinde of euaporation of griefe, if it come by humane iniury, either by indignation and meditating of reuenge from our selues, or by expecting of fore-conceiuing, that *Nemesis* and retribution will take hold of the Authors of our hurt, or if it be by fortune or accident, yet there is left a kinde of expostulation a gainst the diuine powers. *At q, Deos atque astra vocat crudelia mater.*

But where the euill is deriued from a mans owne fault, there all strikes deadly

deadly inwards and ſuffocateth. The reprehenſion of this colour is, firſt in reſpect of hope, for reformation of our faults is in *Noſtra proteſtate*, but amendment of our fortune ſimply is not. Therefore *Demoſthenes* in many of his Orations ſaith thus to the people of *Athens*; *That which hauing regard to the time paſt in the worſt point and circumſtance of all the reſt that as to the time to come is the beſt: What is that? Euen this, that by your ſloth, irreſolution, and miſgouernment, your affaires are growne to this declination, and decay. For had you vſed and ordered your meanes and forces to the beſt, and done your parts euery way to the full, and notwithſtanding your matters ſhould haue gone backeward in this matter as they do, there had bin no hope left of recouery or reputation, but ſince it hath bin only by our own errors &c.* So *Epictetus* in his degrees ſaith, *The worſt ſtate of man is to excuſe ex-*

terne

terne things better then that to accuse any mans selfe, and best all to accuse neither.

Another reprehension of this Colour, is in respect of the well bearing of euils, wherewith a man can charge no body but himselfe, which maketh them the lesse.

Leue fit quod bene fertur onus.

And therefore many natures, that are either extreamely proud, and will take no fault to themselues, or else very true, and cleauing to themselues (when they see the blame of any thing that fals out ill, must light vpon themselues) haue no other shift but to beare it out well, and to make the least of it; for as wee see when sometimes a fault is committed, and before it be knowne who is to blame, much adoe is made of it, but after if it appeare to be done by a Sonne, or by a Wife, or by a neere friend, then it is light made of. So much

much more when a man muſt take it vpon himſelfe. And therefore it is commonly ſeene, that Women that marry Husbands of their owne chuſing againſt their Friends conſents, if they be neuer ſo ill vſed, yet you ſhall ſeldome ſee them complaine, but ſet a good face on it.

2 Quod opera, & virtute noſtra paratum eſt, maius bonum, quod ab alieno beneficio vel ab indulgentia fortunæ delatum eſt, minus bonum.

THE reaſons are firſt the future hope, becauſe in the fauours of others, or the good winds of Fortune, wee haue no ſtate or certaintie in our endeauours, or abilities wee haue. So as when they haue purchaſed vs one good fortune, wee haue them as ready and better edged and inuironed to procure another.

The formes be, *You haue won this*

by

by play, you haue not onely the Water, but you haue the receit, you can make it againe if it be loſt, &c. Next, becauſe theſe properties which we enioy by the benefit of others, carrie with them an obligation, which ſeemeth a kind of burthen, whereas the other which deriue from our ſelues are like the freeſt Parents, *Abſque aliquo indepeddendo*, and if they proceede from Fortune or Prouidence, yet they ſeeme to touch vs ſecretly with the reuerence of the diuine powers, whoſe fauours wee taſte, and therefore worke a kinde of religious feare and reſtraint, whereas in the other kinde, that comes to paſſe, which the Prophet ſpeaketh. *Lætantur exultans, immolant plagis ſuis, & ſacrificant reti ſuo.*

Thirdly, becauſe that which commeth vnto vs without our owne vertue, yeeldeth not that commendation and reputation, for actions of great

great felicity may draw wonder, but praise-lesse; as *Cicero* said to *Cæsar*, *quæ miremur, habemus, quæ laudemus expectamus.*

Fourthly, because the purchases, or our owne industry, are ioyned commonly with labour and strife, which giues an edge and appetite, and makes the fruition of our desires more pleasant. *Suauis cibus à venatu.*

On the other side, there bee foure counter Colours to this Colour rather then reprehensions, because they be as large as the colour it selfe, first because felicity seemeth to bee a character of the fauour and loue of the diuine powers, and accordingly worketh both confidence in our selues, and respect and authoritie from others. And this felicitie extendeth to many casuall things, whereunto the care or vertue of man cannot extend, and therefore seemeth

meth to be at large good, as when *Cæsar* saide to the Sayler; *Cæsarem portas & fortunam eius*, if he had said, *Et virtutem eius*, it had beene small comfort against a Tempest, otherwise then if it might seeme vpon merit to induce fortune.

Next, whatsoeuer is done by vertue and industry, seemes to bee done by a kind of habit and art, and therevpon open to bee imitated and followed, whereas felicity is imitable: so we generally see, that things of Nature seeme more excellent then things of art, because they be imitable: for, *Quod imitabile est, potentia quadam vulgatum est.*

Thirdly, Felicity commendeth those things which commeth without our owne labour; for they seeme gifts, and the other seemes penny worths: whereupon *Plutarch* saith elegantly of the acts of *Timoleon*, who

was

was so fortunate, compared with the acts of *Agesilaus* and *Epaminondas*, *That they were like Homers verses, they ran so easily and so well.* And therefore it is the word wee giue vnto Poesie, terming it a happy vaine, because facility seemeth euer to come from happinesse.

Fourthly, this same *prater spem, vel prater expectatum*, doth increase the price and pleasure of many things, and this cannot be incident to those things, that proceed from our owne care and compasse.

10 *Gradus privationis maior videtur quam gradus diminutionis & rursus gradus inceptionis minor videtur, quam gradus incrementi.*

IT is a position in the Mathematiques, that there is no proportion betweene somewhat and nothing, therefore the degree of nullity and

dity or act, seemeth larger then the degrees of increase and decrease, as to a monoculous it is more to loose one eye, then to a man that hath two eyes. So if one haue lost diuers children, it is more griefe to him to lose the last, then all the rest: because hee is *spes gregis*. And therefore, *Sibilla* when shee brought her three Books, and had burned two, did double the whole price of both the other, because the burning of that had beene *gradus privationis*, and not *diminutionis*. This colour, is reprehended first in those things, the vse and seruice whereof, resteth in sufficiency, competency, or determinate quantity: as if a man be to pay one hundreth pounds vpon penalty, it is more to him to want 12 pence, then after that 12 pence supposed to bee wanting, to want ten shillings more; so the decay of a mans estate seemes to bee most touched in the degree,

when

when hee first growes behind, more then afterwards when hee proues nothing worth. And hereof the common formes are, *Sera in fundo parsimonia*, and as good neuer a whit, as neuer the better, &c. It is reprehended also in respect of that Notion, *Corruptio vnius generatio alterius*: so that *gradus priuationis* is many times lesse matter, because it giues the cause, and motiue to some new course. As when *Demosthenes* reprehended the people, for harkning to the conditions offered by King *Philip*, being not honourable nor equall, hee saith they were but elements of their sloth and weakenesse, which if they were taken away, necessity would teach them stronger resolutions. So Doctor *Hester* was wont to say to the Dames of *London*, when they complained they were they could not tell how, but yet they could not endure to take any Medicine, hee would tell

them, their way was onely to bee ſicke, for then they would be glad to take any medicine.

Thirdly, this colour may be reprehended, in reſpect that the degree of decreaſe is more ſenſitiue, then the degree of priuation; for the mind of men *gratus diminutionis* may worke a wauering betweene hope and feare, and keepe the minde in ſuſpence, from feeling and accomodating in patience and reſolution; hereof the common formes are, *Better eye out, then alwayes ake*, make or marre, &c.

For the ſecond branch of this colour, it depends vpon the ſame generall reaſon: hence grew the common place of extolling the beginning of euery thing. *Dimidium facti qui bene cœpit habet*. This made the Aſtrologers ſo idle as to iudge of a mans nature and deſtiny, by the conſtellation of the moment of his Natiuity, or conception. This Colour

is reprehended, because many inceptions are but as *Epicurus* termeth them, *Tentamenta*, that is, imperfect Offers and Assaies, which vanish and come to no sustance without any iteration; so as in such cases the second degree seemes the worthiest, as the body horse in the Cart, that draweth more then the forehorse, hereof the common formes are, *The second blow makes the fray, the second word makes the bargaine; Alter principium dedit, alter modum abstulit, &c.* Another reprehension of this colour is in respect of defatigation, which makes perseuerance of greater dignity then inception, for chance or instinct of nature may cause inception, but setled affection, or iudgement maketh the continuance.

Thirdly, this colour is reprehended in such things, which haue a naturall course and inclination, contrary to an inception. So that the inception

is continually euacuated and gets no start, but there behooueth *perpetua inceptio*, as in the common forme, *Non progredi, est regredi, qui non proficit, deficit*, running against the hill: rowing against the streame, &c. For if it be with the streame, or with the Hill, then the degree of inception is more then all the rest.

Fourthly, this colour is to be vnderstood of *gradus inceptionis à potentia, ad actum comparatus cum gradus ab actu ad incrementum*. For otherwise, *Maior videtur gradus ab impotentia, ad potentiam, quam à potentia ad actum*.

FINIS.